The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 35.—WHOLE NUMBER 1127.

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Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m.
St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 9
" Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" Emmanuel Church, 8 a. m. and on Fridays and Holy Days, ... 6 p. m.
Church of the Nativity, 9
Church of the Transfiguration, 8 " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
Grace Church Brooklyn Heights, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ a. m.
On Festivals and Fasts, a *Second* Service at 5 p. m.

Calendar for October.

24 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude.
31 Twenty-first Sunday after Trinity.

NOVEMBER.

1 All Saints' Day.
7 Twenty-second Sunday after Trinity.
14 Twenty-third Sunday after Trinity.
21 Twenty-fourth Sunday after Trinity.
28 First Sunday in Advent.
30 St. Andrew.

Poetry.

For the Churchman.

The Third Hour,

Called by the Italians, the "Golden hour," and in the decrees of the Church "the holy hour."*

Mark, xv., 12, 13, 25 verses.—"And they cried out the more exceedingly, crucify Him." "And it was the third hour, and they crucified Him."

"Let your prayers be made at the third hour also; for then it was when Pilate gave sentence upon our Lord and Saviour.—Apos. Constitutions.

St. Jerome says of Paula, a holy virgin, "at the third, sixth and ninth hours, she said her Psalter, and orderly performed her devotions."

Oh Jesu! ever blest!
Once sad, in earth's unrest!
Hear when we pray!
High laud, and sacred hymn
With saint and seraphim.
Began our day.

But now around Thy name
Gather the clouds of shame,
Thy Golden hour!
† Before the savage band
Thou dost in meekness stand
Hiding Thy power.

But Conqueror Thou—even then!
When on the sons of men
Thou didst bestow ‡
Thy gifts of holy love,
And from Thy throne above
Bid mercy flow.

Did Pilate's scourge expose
Thy body to Thy foes?
Prepare Thy cross?
And shall Thy *servants* fear,
Finding in Thee no cheer—
To suffer loss?

Oh no! Before Thy feet
—To serve Thee Lord unmeet—
With strong desire
We bow adoringly;
To us Thy servants be
The "tongues of fire."

The noon tide fast comes on,
When Thou wilt be alone,
And dropping blood:
Upon our cold hearts pour
Precious forever-more!
‖ The "Blood of God."

Lord, we will follow still
§ Thee toiling up the hill
Of Calvary:
Give us the grace to stand
Unmoved—at Thy command—
To die with Thee.

Jesu! We give to Thee,
—One in the sacred Three
Our God and Lord—
All praise and holy love;
Thee, by all saints above
Ever adored.

Milford, Nov., 1852.

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* Acts ii., 12 and 15 verses.

† Matt. xxvii., 26.—He was scourged.

‡ Acts ii. 15.—The Holy Ghost was given up at the third hour.)

‖ Acts xx., 28.—Feed the Church of *God* which *He* hath purchased with *His* blood.

§ Matt. xxvii, 31.—Towards 12 o'clock He was led away to Calvary.

Selected Matter.

From the True Catholic for October.

Unlearned Deacons.

Concluded.

The position of a city clergyman is a peculiar one. Every clergyman in a city, or in the country, is a missionary. Perhaps this is true everywhere. It is certainly so in the English cities, and in the United States, both in cities and country places There are, everywhere, persons who do not think of religious matters, and do not acknowledge any relation to any clergyman of any kind. In the United States, where the population has long outgrown the provision for ecclesiastical superintendence, the number of these persons is very large. Among them, are, particularly in cities, a large class, whose poverty, while it, in combination with other causes, prevents them from connecting themselves with any religious denomination, by contributing to the support of any house of public worship, renders them accessible to the approaches of the clergy.

It is the great objection to the voluntary system, as understood and practiced among us, and, indeed everywhere in modern times, that no provision is made for these people. The voluntary system, as now understood, proceeds on the principle, that every man is to provide for himself and his family, at his own expense, the kind and quantity of ministerial services which he may think proper, and to omit doing so altogether if he choose. Thus, no provision is made for those who are unable or unwilling to contribute. The popular idea of ecclesiastical services is, that they consist in opening the Church for public worship twice every Sunday, with a sermon each time, in administering the Holy Communion, as often as the clergyman pleases, provided that is not too often, in baptizing the children, and marrying the young ladies of the congregation, in visiting the sick when sent for, and reading the funeral service at the graves of the dead. Added to this, there is a sort of vague idea of keeping up a proper intercourse with that portion of the congregation who like it, by a series of fashionable, or semi-fashionable, visits. But in all this, there is one idea kept up. It is the congregation for whom all this is done. Any thing which the minister does beyond the congregation is his own private affair. Only he must not neglect the congregation. So he may have service as often as he will; only it must be for the congregation. Who are the congregation?

In answer to this question, we shall find the peculiarity of the situation of the city clergy, to which we have alluded. The broad answer to the question is, that the congregation consists of those who pay. There are two modes of payment in use, one of which is generally adopted in the country and the other in the cities. In the country, the payment is often virtually direct from the parishioner to the minister. It may not pass directly from hand to hand, but the intermediate hand is merely a channel, through which a specific sum passes from one to the other. The amount of this sum has been fixed, by the will of the parishioner. There are many evils attending this arrangement; but they are not our present business. In a city, there is no immediate payment from the parishioner to the minister. The vestry is not a mere channel, it is the body which administers all the affairs of the parish, and meets all the expenses besides the support of the minister. When a church is once built, it will last a long time without repairs; especially if people are not particular. Any little labor which may be required is furnished gratuitously, by the minister, or his family, or by some zealous parishioner who lives near the church, and who has the command of some leisure hours, or by his family, or by his servants. So there are no constant demands for money; and occasional demands are met, or half met, by occasional subscriptions. The minister's salary stands out by itself, a peculiar charge, and is met by subscriptions. The number of subscribers is sometimes not large, and they and their families make but a small congregation. It is probable, therefore, that they are not very precise in insisting that the minister shall confine his attentions to his congregation. Still, we fear that there are cases in which the minister feels that his duty is done, when he has attended to the calls of his congregation. We are sure that there are none in which the congregation expect any more. They have subscribed to pay a minister for their own accommodation, if, after that is provided for, he has any time left, he may dispose of it as he will, in study, in farming, in teaching a school, in missionary exertions, or in idling. That is altogether his own affair; only they would rather that he would farm, or teach, because the more income he may have, from sources other than their subscriptions, the smaller they can make their subscriptions without actually driving him away

But sometimes in the country, and almost always in cities, resort is had to pew-rents. This changes the whole character of the pecuniary relations of the minister and people. The individual parishioner is no longer the pay-master of the minister, the congregation has become a real corporation, a metaphysical person, having interests and a will of its own, which are of course regulated according to the wills of its more active members. In a city church the salary of the minister bears a much less proportion to the whole expenses of the congregation than in a country one. It follows from the different conditions of the city and the country, that it should bear a much less proportion to the whole expense. In the country a very small proportion of the actual expenditure of an individual ever assumes the form of money. Almost every thing that he consumes is the produce of his own land, of his own labor and that of his family and servants. The consequence is, that money is overvalued, and contributions in labor or kind undervalued. In the country, except at harvest or some other season of periodical or occasional pressure, a farmer has generally time and force at his disposal. Of home grown provisions, he has plenty, and except in the case of those articles, which are the staple commodities of his farm, and which he raises for sale, not consumption, he values them very little. Hence a zealous farmer will cheerfully bear far more than his share of any burden, which can be met by work, or by the consumption of produce. Much of the expenses of the congregation may be so met; and until money is required, there is no difficulty. But in a city every thing is much changed. Every man, who is not very wealthy, lives by his labor, and every rich man employs his labor in becoming richer. Both classes had rather give money than labor, for in the one case more money can be made in the time than would pay for the labor; in the other, the labor would interfere with the regular employment by which the man lives, and he would lose more than the Church would be benefitted by his services. Nobody has time to work for the Church, unless the Church will pay. The fact, that the Church, or congregation, has become a metaphysical person, with interests and a will of its own, does not increase the inclination of the people to work for it gratuitously; the necessary result is, that the Church must have larger money expenses and a larger money revenue than in the country. But not only must the money expenditures be greater in the city than in the country, the actual expenses are greater. Public opinion requires that the church edifice be kept in better repair.—There are, moreover, many things which can be dispensed with in the conduct of public worship, which are, nevertheless, very proper and desirable. In the country, these are dispensed with; unless where they are furnished by private zeal. In cities they cannot be dispensed with; and they are never furnished by private zeal.

It follows, that there must be a common fund, regularly supplied to meet the regular demands upon it, and on this common fund, the salary of the minister is charged, being the heaviest item so charged. But subscriptions, strictly voluntary, are not to be trusted for the perennial supply of a fund, upon which there are perennial demands; pew-rents are therefore resorted to. If the expenses are to be met by pew-rents, they must either be high, or the church edifice must be a large one. The competition between the different Churches and sects, and the necessity of not raising pew-rents above the rate which a considerable number of people are willing to pay, prevent the adoption of the first course, and the only alternative is, that city churches should be large, that there may be many pews. Many pew-holders make a large congregation. A large congregation makes large demands on the strength of the minister.

The minister of a large city congregation, has then, but little time and strength to spare for the purpose of carrying on the missionary work, among the perishing crowds, who do not belong to his congregation. The only means of relief is the division of labor. But the ministers of large city congregations have been chosen for their personal qualifications, particularly as preachers. Their congregations are not willing to dispense with their personal services. In this age personal considerations take place of every other. We go to church to hear a good sermon, not to worship God in His own appointed way. It is not his priest whom we regard, but our own chosen minister. Yet the overworked minister must have some relief. How shall it be given him, consistently with the principles and plans of the Church?

The answer must be sought in the Ordinal, where we find the office of a deacon described. The whole description assumes that the deacon is to be the assistant of the parish priest and to act under his direction. He is to be appointed to serve in some church in which there is a priest, to assist him "in Divine Service and specially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read Holy Scriptures and homilies in the Church, and to instruct the youth in the Catechism; in the absence of the priest to baptize infants." Furthermore, he is to search out the sick poor and impotent, and report them to the curate or priest. Moreover, he is not to preach without the Bishop's license; so that the Church has decided, that the power of preaching is not indispensable to the performance of his other duties.

Among these duties is one, in which, in this age he will not be often employed. We are a refined people, and so were the ancient Athenians. The fact is easily proved; for the Athenians, spent their whole time in nothing else but either to tell or to hear some new thing, and so do we. Now in religion the Church does not allow new things, which is one great cause of her unpopularity. But if we cannot have new things in religion, we can at least have old things told us in new arrangements of words. So we will have no homilies read in the Church. It is better to kill our clergymen, by compelling them to write two sermons a week; although the Church has made no provision for the delivery of more than one. So we will have no reading of homilies, and that part of the deacon's office is abrogated by the high ecclesiastical authority of public opinion.

But all the rest remain, and are the very things which are required for the relief of the overworked clergyman. The communicants in a large city congregation, are so numerous that the delivery of both elements to the whole number, with the prayer prescribed by the Church, involves no small amount of toil. A layman, and perhaps even a country clergyman accustomed to administer to twenty or thirty communicants, can scarcely form to himself an idea of the amount of this toil. Even with the questionable relief obtained by dividing the formulary between two communicants which the Church designed should be repeated to each, the labor is very great, and in even a moderate city congregation, the aid of a deacon to deliver the cup is indispensable. In reading the Scriptures of the lessons and epistles, and saying other parts of the service, a deacon may also be a great relief to the priest. So also he might relieve him, in part at least, from the duty of catechizing. This is one of the most important parts of the clergyman's duty. In some large parishes it is entirely neglected, amidst the labors by which the priest is borne down; in others it is so performed as to be little more than nominal. Then, many city congregations are beginning to recognize the duty of daily service, and in many, perhaps we ought to say most, others, there are more or fewer services in the church on week days. These, when they consist in reading the service, might upon some occasions be delegated to the deacon; and in others the priest might be enabled to attend to them, by delegating to the deacon some duty, such as a funeral, or a private baptism, which might occur at the same hour.

But perhaps the most important office of such a deacon would be that of keeping up a communication, for the priest in the Church where he is appointed to serve, with the poor. The ordinal expressly enumerates among his duties, the seeking out objects of charity, and implies that he is to ascertain their worthiness. In so doing he must acquire some knowledge of their spiritual state, and thus become a most important pioneer and assistant to the priest, in the missionary labors which the love of God constraineth our city clergymen to undertake, beyond the pale of their paying congregations. The deacon could, in case of necessity, baptize the sick children of the poor, and in various other ways bring them into connection with the working of the Church, and thus enable the priest, with less sacrifice of time and health, to save souls for Christ; to say nothing of that which is perhaps of some importance, the wiping off the too just reproach that ours is the Church of the rich and genteel.

All these duties may be performed without the slightest knowledge of Latin or Greek, and with a very small amount of theology, beyond an acquaintance with the Bible and Prayer Book, by a pious and earnest minded man. One or more such persons in a city parish would be of the greatest possible service. There is no objection certainly to their having more learning; and deacons ordained with full qualifications might do all this. We would add that they ought to do it, and would be much the better for doing it; in fact, are not fit to take charge of a parish until they have done it. But the scarcity of clergy is still so great, that there is no hope of getting them for the purpose. Learned deacons will be licensed by the bishops to preach, and will be called to the charge of parishes, unless the wisdom of the General Convention should prohibit the latter. At any rate, they will not continue in the office of a deacon long; the year of probation will pass, the twenty-fourth birthday will come, and they will be found far fitter to be priests than those who are now ordained without such an opportunity for learning the practical duties of the office. The persons filling the office of deacon in particular parishes will be continually changing; yet the office is one in which experience is particularly valuable. Besides, there is not a sufficient supply of learned deacons. The only alternative then is, to call into action the services of men who have all the knowledge which is necessary for their position, and all the other qualifications; but who, not having the qualifications for the priest's office, will not, in the ordinary course of things, aspire to it. It is still possible, that those who use the office well may earn the good degree of the priesthood, if that be the meaning of the text. Should they do so, the text, in that interpretation of it, will be much more truly obeyed, than in the present mode of ordaining to the priesthood men, who although they have held the office of deacon, have never used it, and so ought not to be ordained to the good degree which they have not earned.

It is difficult to conceive any thing more beautiful than the reply given by one in affliction. When he was asked how he bore it so well, "It lightens the stroke," he said, "to draw near to Him who handles the rod."

From the New York Ecclesiologist.

The Choral Service of the Church.

Mr. Peck's Paper, continued.

A vitiated taste and a love of secular music adapted to the praises of God, place a great obstacle in the way of the advancement of the Church's own music. It is a common opinion that music which pleases the generality of people is good, and that good music is certainly admissible into the Service of the Church. The fallacy here is in the idea of pleasing music.—There are as many kinds of music as there are feelings and emotions in the heart. Lord Bacon says, "We see that Tunes and Aires, even in their own nature, have in themselves some affinity with the affections; as there bee Merry Tunes, Doleful Tunes, Solemne Tunes, Tunes that incline men's minds to Pitty, Warlike Tunes, &c." Music may be good in itself, and for its purpose, and yet for that very reason most unfitted for the Service of the Church. There we should have only that which is devotional, that which subdues the evil passions of man's heart, and recalls the wandering thoughts of the assembled throng to the one purpose for which they have come together, the worship of Almighty God. Hear the incomparable Hooker—"In Church musick," he says, "curiosity and ostentation of art, wanton, or light, or unsuitable Harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions, which the matter that goeth with it leaveth, or is apt to leave, in men's minds, doth rather blemish and disgrace that we do, than add either beauty or furtherance unto it. On the other side, the faults prevented, the force and efficacy of the thing when it drowneth not utterly, but fitly suited with matter altogether sounding to the praise of God, *is in truth most admirable, and doth much edifie*, if not the understanding, because it teacheth not, yet surely the affection, because therein it worketh much."—(Book V.)

Most of those who object to the Choral Service have either never heard it performed at all, or at least not performed as it should be. The idea of singing their prayers is to some repulsive; and yet when those prayers are put into rhyme, and sung to some sweet Psalm-tune, they join in with all their heart, and make no objections then. Very many of the metrical Psalms and Hymns which are in constant use, both in the Church and among the sects about us, are precatory. Certainly the rhyme alters not their character. By the chanting of the prayers, a beautiful unity is gained, which fitly corresponds with the hope which we express in the final Collect of Morning and Evening Prayer, that our "common supplications" have been made "with one accord." By it dramatic reading is extinguished; by it the natural peculiarities of the minister's voice are covered, as his dress and form are by the surplice. Chanting the prayers would seem to be attended with advantages over reading them, equivalent to those which we derive from using a precomposed Liturgy instead of being left to follow extempore effusions. Good reading is as rare as good extempore praying and preaching. As to the naturalness of it, if chanting be *artificial*, what are we to think of the "*Art of Reading*," on which so many volumes have been written, and so many lectures delivered? It must be remembered that children sing before they talk, and in their first attempts at reading or reciting, invariably chant what they utter.—So when they gain some indulgence from a parent, they immediately adopt a sort of chant, by which they regulate their request. Again, in the response of a congregation, it is not unfrequently the case that a majority of the worshippers unconsciously take the same tone, and in it offer their supplications. We may safely infer that a mode of delivery followed century after century, by vast multitudes professing different creeds, in different parts of the globe, must be the spontaneous and natural manner of expression in religious assemblies, or that it must have been adopted from a wide-spread conviction of its greater fitness for such occasions than the more colloquial mode. A little consideration will lead candid men to doubt whether a mode of delivery which they have reprobated as unnatural, is more so than that which they would justify; to perceive that they have sometimes unanimously adopted what they condemn; and to acknowledge that the reading which they uphold is as much an art as the chanting which they disallow; or, in other words, that chanting is but the art of reading melodiously.

It is a well-known fact, that the echoes and reverberations caused by loud speaking or reading in large buildings, utterly confuse the sound, and render the words completely unintelligible. From the laws of acoustics, we find the cause to exist in the clashing of the different waves of sound, arising from the different intonations. But in chanting, the echo produced unites with and reinforces the original sound.

Let me conclude with a few words to objectors, from a Divine of the 17th century:—"Some have been more at discord with the Liturgy, because they find in cathedrals, and other great Churches, the use of musick, both vocal and organical, has been applied to some parts of it; which certainly is as lawful as any Meeter, Psalmody, Hymnology, or singing to tunes; which was never questioned by learned and godly men for lawful in the Worship of God, publick or private, especially that of Praising and giving Thanks; nay, there is no scruple but that even in Prayer, and the deepest notes of that, viz.: Penitentials, both music of voice and instruments may be so gravely and soberly applied, as may very much fit the temper of men's spirits and the spirits of that duty, when either sad or solemn with grief, or cheerful and exalted with joy. Who doubts but David and the whole Church of the Jews served God in spirit and in truth amidst those joyful and harmonious noises they used with singers and musical instruments? The gift and use of music is so sweet, so angelical, so heavenly and divine, that it is pity God should not have the glory and honor of it in His service, and the Church an holy, comfortable use of it. Certainly the Christian Church hath more cause to rejoice than the Jews had; and we see the Angels at Christ's nativity began the church musick with the heavenly quire."—*Dr. Gauden, Bishop Exon.*

"Were that music which is attributed to the Saints in bliss all metaphor; yet still this betokens that there is something in it that is very lovely, excellent and divine, in that they are said to use it. The employment of their endless life may worthily take up some part of ours; and this is no mean commendation of this art, that of all the sciences this alone is admitted to a place in heaven. Whether there be tongues, they shall cease; and whether there be knowledge, it shall vanish away; but there shall be music forever in the presence of God, and in the society of His Saints. Having such a noble pattern before us, 'tis but reasonable that we should use the same means to the like end, and we need not fear the spoiling the spirituality of our service with that which is the delightful exercise of the saints in bliss. But this fervency of the blessed above is a severe reproach to such as look upon this art only as an innocent and harmless thing, or as an amusement only to delight us with a pleasing entertainment. It would not have found place in Heaven, nor been practiced there with such fervency, had it not been of more real worth, and served to nobler ends. And therefore, as to such dry, insipid souls, who can relish none of its delights, as they are without knowledge, so I wish they were not without charity; but had so much at least as not to envy and reproach us, who are willing to taste Angel's food." [*Thos. Naish*, 1726.

One final remark. Before we can expect to establish a Choral Service in this country, one thing is absolutely necessary; which is, that some provision be made for the musical education of the clergy. We may establish Choral societies, train up choirs of boys, and find good musicians among the members of the Church who can ably sustain their part, but unless there be some provision made for the musical education of the clergy it will be all of no avail. By Rubric the clergy are all required to take charge of the music in their different Churches, and discard all that is unsuitable; and I think I may safely assert that the greater part of our clergy do not know what music is unsuitable. I would suggest that some efforts be made to establish a Professorship of Ecclesiastical Music in every Institution for Theological training in the Church, or at least to found one in the General Seminary of the Church, which sends forth yearly a score of clergy into the different parts of our wide-spread land. The propriety of this must present itself to every one; certainly there is wealth enough in the Church in this city alone to accomplish such a purpose, without much sacrifice, and I feel well assured that the benefits arising from such an endowment to the Church would be seen far and wide in the labors and harvest of her devoted ministry. E. M. P.

Gen. Theol. Sem., Dec. 29th, 1851.

Memorial of the Convention of the Diocese of New Jersey.

To the Right Reverend the Bishops of the Protestant Episcopal Church, assembled upon the presentment of the Right Reverend George W. Doane, Bishop of the Diocese of New Jersey.

Right Reverend Fathers:

The Convention of the Diocese of New-Jersey, at an adjourned meeting, held at the City of Newark, on the fourteenth day of July last, to receive and act upon the report of a committee appointed at the Annual Convention, held on the last Wednesday in May preceding, "to make a full investigation of all the charges which had been preferred against the Bishop," adopted the following resolutions, viz:

"Resolved, That a committee of four clergymen and three laymen be appointed, by ballot, to lay the Report of the committee and the accompanying evidence before the Court appointed for the trial of the Bishop of this Diocese; and that such committee present a written representation, on behalf of this Convention, setting forth its legal and canonical position and rights and earnestly and respectfully urging the Right Reverend Bishops to consider whether (apart from all abstract questions of power) it will be wise or just or for the peace of God's Church to proceed further upon the charges laid before them."

The undersigned were appointed the Committee under this resolution. They have annexed hereto the Report and evidence referred to therein.

In the further discharge of the duty assigned to them, the Committee are conscious of the serious responsibility they have assumed, and the deep importance of the subject they are instructed to discuss. A large majority of the representatives of the Clergy and Laity of New Jersey have declared that such grave and momentous rights of the Diocese are involved in this presentment, as to demand that they be stated to your body.

To you, then, as bearing the chief office in the Holy Apostolic Church—to you, as constituting the highest and most solemn tribunal now known to our branch of that Church, we, your brethren in faith and hope, address, on behalf of the Diocese of New Jersey, this its earnest and dutiful representation.

We would, first, call your attention to a statement of the action of the Conventions upon this subject.

In the year 1849, at a Convention of the Diocese then assembled, a resolution was offered for the appointment of a committee to investigate the truth of various reports alleged to prevail impeaching the honesty and truth of the Bishop of the Diocese.

The only reason suggested for the adoption of this resolution was, that rumors existed affecting his character, and that they had been embodied in an anonymous article in a public print.

The Convention refused to act upon such a ground: refused to treat the fame of the Bishop and peace of the Diocese as matters of such light moment, as to place them at the mercy of every idle report of ignorance or enmity. But it was then distinctly avowed, by those who most strongly opposed the resolution, that they would urge the Convention to act, whenever any responsible persons would affix their names to written charges involving criminality.

Two succeeding Annual Conventions of this Diocese were held without a renewal of the subject. The Churchmen of New Jersey had a right to suppose that the intent to institute a canonical inquiry was abandoned.

On the 17th of March, 1852, a Special Convention was held. It was called to consider and express its judgment upon the subject of a letter addressed by three Right Reverend Prelates to the Bishop of the Diocese. Restricted, by the terms of the call, and a canon of the Church in this Diocese, to action upon this definite matter, the Convention could go no further than to declare its continued confidence in the uprightness of the Bishop, and to "affirm, on behalf of the Convention of this Diocese, that it had ever been ready to investigate charges duly made and presented."

It is unquestionable, that the Conventions were not called upon by any provisions of any law to institute an inquiry, until the allegations were presented in a formal definite shape. It is undeniable, that to have volunteered such an inquiry without the pre-requisite, would have been unjust, unprecedented, and unbecoming. It is equally clear, that when charges duly attested and vouched for were exhibited, the duty became manifest and imperative. They were called to perform it as well for the redemption of their plighted faith as for the fulfilment of their canonical obligation.

At that Special Convention held on the 17th March, 1852, when that body were thus shut up from the consideration of all matters but the one which had been mentioned in the call, a solemn pledge was given that an investigation should be had The Annual Convention was to assemble on the 26th May, when they would have an opportunity to redeem the pledge. Yet it is worthy of remark, that that pledge was not regarded: and that before the time for the assembling of Convention, action was taken to procure a trial. We feel that herein a wrong was done to the Diocese, of which she may well complain.

In this connection, we may also refer to the language of the first letter which was addressed by the three presenting Bishops to Bishop Doane. They say, with justice, and in strict accordance with the meaning of the Canons and the spirit of all ancient law, that "it is only when a Diocesan Convention refuses to institute inquiry (which the Convention of New Jersey have never done) or neglects to do it for *too long a period*," they can be expected to interfere. Now the only period which elapsed, after the charges were first brought to the knowledge of the Convention in such a form that they could entertain them, till the *investigation was begun*, was, from the Special Convention in March to the Annual Convention in May! Could the case then have arisen, in which, because of our "too long neglect," others were called on to interfere? It is evident that it had *not!* and the Diocese is, so far *without fault*.

In accordance with their duty and their pledge, the Convention, which assembled on the 26th May, having learned from the address of their Diocesan that charges were preferred against him, not only in the paper which was sent originally with the first letter, to which we have referred, but in a second paper, which purported to be a *presentment* of Bishop Doane, did promptly adopt, among other acts, the following preamble and resolution:

"*Whereas*, the exhibition of charges, in a paper signed by three Bishops of the Church, justifies this Convention consistently with its avowed principles to proceed in the matter, and furnish the first and only occasion on which any Convention of New Jersey, has had the opportunity of exercising its solemn duty and clear right under the canon for the trial of Bishops, to investigate in the first instance accusations against the Bishop.

"*And Whereas*, This Convention, while it reaffirms the entire confidence in the purity and integrity of the Bishop, which it has heretofore declared, is conscious of the grievous wrong and ill-consequences of keeping such charges hanging over him, and the Diocese—therefore,

"Resolved, That a committee of seven Lay members of this Convention be appointed by ballot, on open nomination, to make a full investigation of all the charges contained in the aforesaid paper; that the committee proceed with diligence in the discharge of its duty, and that it report to an adjourned meeting of this Convention."

The report of this committee was presented to the Convention of the Diocese on the 14th of July last, was accepted and resolutions were adopted, of which the following are copies:

"Resolved, That the result of the investigation and the evidence now laid before the Convention renew and strengthen the confidence heretofore expressed in the integrity of the Bishop of this Diocese, and, in our opinion, fully exculpate him from any charge of crime or immorality made against him.

"Resolved, That the Convention of New Jersey has now fulfilled the duty, which previous Conventions have expressed their readiness to fulfil, of making a full, searching and honest inquiry into any allegations against the Bishop when formally brought before it, upon definite charges; and we appeal to the Church at large to ratify our declaration, that, it has been performed faithfully and in the fear of God."

The resolution first herein stated, and under which we address you, was also then passed.

We have presented this historical detail of the action of the Conventions of New Jersey as essential to understand the views we will now offer as to her legal and canonical rights and position.

We submit to you as a clear proposition that these proceedings of the Convention were under the canon for the trial of a Bishop entirely and strictly legal.

The power conferred upon a convention to present, involves the authority to make every necessary investigation in order to guide the judgment and conscience of the members to a right decision. This investigation, thus inherently within its province, may be conducted by a delegation from the body as well as by that body at large. The results and the acts of such subsidiary committee become, by adoption, those of the Convention, and the decision and judgment of the latter, are entitled to the same weight, as if every piece of evidence had been heard, and every act of the committee had, before it. Now, Canon 3d, of 1844, secures to the Convention of the Diocese, to which the accused Bishop belongs, the right to make presentment whenever the Convention shall determine, by a two-thirds vote of each order, that Bishop has committed any of the offences named in the canon, and should be put upon his trial thereon.

This law of the Church has two objects in view: First, to grant the power of presentment to the Diocese. Second, to guard and control that power, so as to prevent hasty, partial, or doubtful presentment. To these objects we desire particularly to call the attention of this Court. The mode and manner, the time when, by whose authority, and under what facts, and circumstances, a free man may be put upon trial for crime, lie at the foundation of all just laws affecting life, liberty and character. All free governments guard this initiatory point in criminal proceedings with scrupulous care. They will not place the lowest citizen under the ordeal of trial, until he be solemnly charged with guilt by responsible, legal authority. Anything short of this would be but to sport with the lives and character of their people, making a trial but a cruel experiment upon the innocence of the accused. There have been times, both in Church and in State, when this important principle was disregarded; when, upon the mere rumor or suspicion of crime, men were suddenly brought to trial, and compelled to pass through the Inquisition of endurance, the strength and virtue of their character: times, when instead of the diligent inquiry and the true presentment, rumor, allegation, or public opinion constituted the grounds upon which the accused was forced to undergo the expense, the hazards and the contumely of a public trial. To guard against enormities such as these, the canon to which we have referred, was enacted. Its provisions protect, alike, the character of the Bishop, the rights of the Diocese, and the peace and purity of the Church at large. Under this law of the Church, the Diocese of New Jersey has acted. It has performed the duty imposed upon it as the presenting body. It has investigated the charges. It has considered the question of presentment, and it has pronounced its judgment thereon. The legal effect of these proceedings, is, that the presenting body, the Diocese, has adjudicated upon the question of presentment, and determined that there is no cause to present the Bishop for trial, upon any of the charges which were preferred against him, at that time.

The Diocese of New Jersey having thus discharged their high official duty, in obedience to a canon of the Church, and in a matter involving the good name of the Bishop, and the integrity of its members, now claims that her action and judgment in the premises should be received with that full faith and credit which the law gives to proceedings of a court, acting upon matter legally submitted to its discretion and judgment. That the Diocese of New Jersey has the right to ask for this confidence in its proceedings, will be granted when it is considered what importance is given to these proceedings by the law of the Church.

How, and by whom, a Bishop is to be presented for trial, is no idle ceremony—no mere form to get a party into court. It is a procedure involving high duties, and deep responsibilities. The presenters are not common informers—they are the Church of the Diocese, the laity and the clergy, in public Convention assembled, representing every parish, and speaking for every member of the Church. The Bishop is the party to be presented for trial; his character, his virtues, and his vices are the subjects to be investigated; and the Church at large, its purity and character, to be affected by the result.

To this body, thus constituted, and thus acting, the law of the Church has entrusted the important duty of presenting a Bishop for trial.

Again, the canon in conferring the power to present, gives to each Diocese the right to determine for itself the question of presentment, or no presentment upon the charges made. No other body in the Church can deprive the Diocese of this right, or control its exercise; neither can the diligence, or the honesty of the Diocese, in this present matter, be questioned, for the purpose of nullifying its legal procedures.

The law has clothed us with the right of presentment, and entrusted us with the duty of performing it. We have exercised this right, and we have performed the duty.

We have performed it in obedience to the law of the Church, and according to its pure spirit and meaning; and we now claim that our action in the matter should be respected. In our judgment, it is the obvious intention of the canon to make the Convention the leading and controling presenting power. For weighty reasons the Diocese is placed between its Bishop and the bar of this court. The way to the trial is through the Convention. True, there is another path to this court, pointed out in the canon, designed, it may be, for cases of heresy—but it is, on all sides, confessed, that it should only be taken from necessity. The plainly-marked course, the guides, the precautions, and the directions pointed out by law, most clearly indicate which of these two ways to trial should have the preference in the first instance. But, when it is shown, as it has been in this case, that the way to presentment through the Diocese has been free to all responsible accusers of the Bishop, and the doors of the Convention thrown open for the reception of their charges; that, such of those charges as were then made have, in fact, been received and investigated; and that the Convention has solemnly determined that their Bishop ought not, on these charges, to be put upon trial—the prior rights of the Convention can no longer be questioned, without impeaching the legality and purity of its proceedings.

But, in vindicating the legality of these proceedings, we need not assert an exclusive jurisdiction in a Convention, to present upon charges of the nature of those in question. We need not even insist upon the theory, that the right resides, primarily, in that body; and that it is only in cases of its neglect or unfaithfulness that the right of the three Bishops arises. Cogent as are the reasons in support of this doctrine, it is not necessary, for the case we would present to you, that it should be adopted. We only ask, now, (as touching the charges which have been examined) a recognition of the principle of a concurrent jurisdiction in three Bishops and a Convention. We have never heard of a construction of the Canon, which gives a primary right to three Bishops to present. Unless, therefore, the primary right exists in a Convention (as there is great reason to conclude it does,) it must be concurrent.

Now, it cannot be said, that the presentment, previously made by the Bishops, interposes a bar to the exercise of this right, which, at least, is concurrent. No action had been taken, under that presentment, except the summons to the Bishops of the Church, to attend, at the time and place mentioned. No Court was in existence, when these proceedings were instituted, prosecuted, or concluded. No Court could exist, until seven Bishops *had assembled*. We know of no analogy in civil proceedings which would prohibit this action of the Convention, until at least a court was instituted before which an issue could be joined and a trial had.

The record of the Committee of inquiry, which we have laid before you, will speak far better than any language of our own, of the labor, the fidelity, the solicitude for truth, with which the investigation was conducted; and cannot but entitle it to your confidence and your respect.

Before a tribunal thus sanctioned by the Canon—thus within the scope of the legislation of the Church; open to every accuser; courting every source of information; invoking every witness to attend it: before this legitimate and impartial tribunal, have these charges been sifted, and pronounced unfounded. And solemnly and deliberately has the Convention of the Diocese—the grand inquest of the Church therein—passed upon them; pronouncing them false or frivolous; and in the fear of God and true allegiance to his Church, declaring that there is no ground for a presentment upon these, or any of these allegations.

What is there to abate the effect of this decision? Not, that, some witnesses, though called upon, have declined to testify. Their silence, if not proving their inability to inculpate, at least supplies no warrant for a further inquiry. Not, that the parties, on whose statements this presentment was made, have refused to attempt their corroboration. We claim, here, the benefit of the rule of law and justice, that, when a party has had full opportunity, in a competent tribunal, to sustain his allegations, and neglects it, he shall be thereafter precluded. We submit it to you, and to the decision of impartial men in the Church everywhere, that, the lay accusers by whom these charges were made, and who were not only invited to appear, but were offered by the Committee the largest liberty [of cross-examining those whose testimony should be taken, even if they doubted, sincerely, the legality, or power, of such a Committee, were *bound to appear*, to help in the discovery of the truth; and in the *hope* that his character might be cleared, they should have felt constrained to appear by the law of *charity*. It was not pretended, that, if they had gone before the Committee, they would have, thereby, surrendered their right to appear in this Court. No harm could then have resulted from their obeying the summons: and their attendance *might* have resulted in the clearing away of their doubts, and the removing of prejudice from their minds.

Nor, can it with reason be said, that, the investigation *so made* was but *partial;* and that the effect was thereby abated. We maintain the *reverse*. The *presentment* contained all the charges: even more were included, no doubt, than they expected to prove. *Every Count* in an indictment is seldom sustained. And these charges were *not* made *under oath!* Their authors were not *responsible*, in the eye of the law. They might, they even now may, refuse to appear! And yet, that presentment, which contained all the matter that in this Court they could be allowed to prove, was treated by the Committee *as if* every charge had been *sworn to*, and would be sworn to again. And, they were met by more than *assertions* such as the presentments contain; by testimony which was carefully taken, and every witness put *upon oath!* They confronted mere declarations, with the oaths of unimpeachable responsible men. We maintain that, in treating these charges exactly *as if* they were sworn to, when the accusers refused to appear, and be sworn, and they had no assurance that any accuser, but one, would *ever* consent to be sworn, was doing *more* than justice required; was showing partiality to the accusers: that, by the rule of the Gospel, the charges might have been promptly dismissed, where no man appeared to condemn him; and that wrong (if wrong has been anywhere done) has been done to the accused!

And, as to the Right Reverend Presenters, it is most true, that, the canon unavoidably treats them as parties, and regards them, in some measure, as Contestants; but it is the true construction of that canon, it is the demand of justice as well as the dictate of charity, to assume, that, they are seeking for truth, and not for victory; and that your conviction, that, this presentment should be dismissed, will be hailed with satisfaction *by them*.

We claim, then, and submit, that the refusal of the Convention of New Jersey to present the Bishop, after this open and fair investigation into the truth of these charges, is equivalent to a dismissal of a presentment by a lawful Court. We mean not to defend this position upon ground essential to make it, in a civil tribunal, a perfect plea in bar. We mean to rest upon the great truth, of law and equity, that one full, free and honest inquiry, into charges involving fame or rights, is sufficient to meet the demands of public justice, or of private complaint. Of this high truth, the plea in bar, with its technicality, is but a narrowed exposition and proof.

There is one answer, and we believe there is but one to be offered against the validity and force of this decision of the Convention. It is, that this conclusion has been obtained by indirect and improper influences—from a committee and Convention determined to exculpate the Bishop, and resolved to refuse an honest hearing to his accusers. We boldly meet and repel this imputation. We beg you to look upon the names of the large body of Clergymen, faithful and devoted ministers of God, whom it condemns. We ask you to consider the long list of honored laymen of New Jersey, whom it brands. We point you proudly to the list of that committee—to the names which, everywhere among us, and as far as they are known, are pledges of intelligence, of honor, of uprightness and truth, by which it is adorned. We insist, that there is no other alternative between declaring that this action of the Convention has been true and righteous, or stamping the reputation of these men with an indelible mark of unsurpassed infamy! and we cannot, since only this alternative remains—since the rejection by this court of their proceedings must *involve* this imputation on us all; we cannot, we ought not, in duty to the Diocese we represent, refrain from the comparison of *the number* of complainants, and of the members, of both orders of Convention, by whom these proceedings have been instituted and by whom they are approved. Surely, where the odds are so tremendous as the records of the Conventions show, and the majority are living in the full communion of the Church, and are beyond the taint of a reproach; sincerity, impartiality and truth are quite as likely to be found among the many, as to be appropriated by the few. Allowing for the weakness and the ignorance of some, there still must be some virtue among them all! We press one thought with earnestness; it is, that, while you may allow *the accusers* to have been *misled* by other men; if the alternative shall be adopted, that these proceedings were designed to screen the guilty from the punishment he merited, there is *no* escape *for us*—for the convention; for the Committee of investigation; for the "Church of the living God," in our State! They came indeed to this inquiry with a deep sense of the gratitude which was due to the Bishop, for diffusing the blessings of religious education. They came with a strong desire that he might pass through the ordeal unharmed; and we will not insult your Christian hearts, by the supposition, that this wish is not as ardent in your own bosoms, as in theirs. But if this feeling be a disqualification for doing justice, you must confine the circle of his judges to the ignorant or the unfriendly! But, after all that has been done, the cry of some is that he should be tried, and tried upon the very charges which have been investigated, and are found to be untrue. Apart from its injustice, there is no advantage we can see. The charges (or at least those to which we now refer) can only, at the most, be backed, by those who make them, under oath; and the testimony on the part of the accused is already taken under oath, disproving, by witnesses as unimpeachable and by dates, and facts, and circumstantial evidence which never lies, the charges which are made.

The cry is "let him be tried. Let him clear himself of these charges of crime and immorality, and purge the Church of the odium which they cast upon it." Those who believe without investigation that our Bishop is guilty of these charges, should listen to these cries. Those who love litigation, and relish the bitter strifes of a public prosecution, will be moved by them, and long for the trial of a Bishop.

The morbid sentiment of the age may yearn for the exciting performance, and bigotry and fanaticism, jealousy and malice, may be gratified, by seeing a man put upon the rack of trial for the purpose of satisfying public opinion. But the Diocese of New Jersey cannot permit itself to be moved by such influences. We cannot present our Bishop upon those charges, because we have found them to be untrue. We cannot consent to his trial upon them, because we are satisfied of his innocence.

We believe that presentments and indictments are intended for the guilty, and not for the innocent, and although they do not always lead to conviction, and punishment, they seldom fail to leave a stigma upon the character of the accused.

But there are other higher considerations than personal injustice to our Bishop as a man, which make it the duty of the Diocese of New Jersey to protest against this trial. The accused is our Bishop, our Father in the Church, connected by all those holy and sacred ties by which God and the Church have bound us together. His character, and his reputation for good or for evil, must reflect upon us.

For nearly twenty years, his walk and conversation have been familiar to us. We know his virtues, and are not blind to his faults. We respect him as a man. We love him as our Bishop.

To relations so paternal, to knowledge so intimate, and to associations so sacred and responsible, the Church has wisely intrusted, in cases of presentment, as well the character of her Bishops, as the rights of her respective Dioceses, over which they preside. Under these legitimate and sacred influences, the Diocese of New Jersey has examined the charges brought against her Bishop, and found them to be untrue. Our confidence is unabated, and his usefulness among us undiminished. And we appear before this court, to-day, to say to you, and to the Church, that the Diocese of New Jersey has justly, fairly, and legally examined into this matter, and that we find no fault in this man touching those things whereof they accuse him.

And yet, again; if the question is asked why the Convention of New Jersey, with a faith so firm in the purity of the Bishop, seek to arrest the proceedings on this presentment, we reply, that they have *the rights of the Diocese* to sustain, and the character of its clergy and laity to defend.

Placed by the Church, as watchmen and guardians of the purity and peace of the Diocese, with at least equal power, and closer personal solicitude, their duty in this case has never been neglected; their duty has been earnestly met, at the first moment when conscience or law permitted them to act. The Diocese of New Jersey has searched into these accusations.

The Diocese of New Jersey has pronounced a verdict of acquittal, and now stands before you to plead that verdict in all its canonical force and its moral weight; to present it as the expression of her deep and heartfelt conviction, that *enough* has been done, so far as concerns the charges which have been examined, to meet every claim of law, or of truth; and that for you to proceed with a trial, would be unjust to the Bishop, injurious to the Church at large, and degrading to herself.

Right Reverend Fathers:

So much the undersigned submit, in the discharge of their important duty, touching those accusations which the presentment as originally made contained. We are informed, officially, that *another* paper, which is called "a new presentment" of our Bishop, has been served upon him, and that the court have had another summons to assemble at the same time and place, and at a given hour.

We will not speak of our surprise. We will not raise the question *why* was this new paper served? We will not stop to ask when it was served. We care not even to insist, as well we might, that the serving of the *new* presentment, is a practical abandonment of the charges in the old. We will not urge that the renewal of these charges in the new presentment, after the investigation they have had, with only the change of some expressions, the omission of some instance, or the addition of some case, (by which the sameness of the paper is not altered,) and the appending of some other charges which must have been well known to the accusers when the first presentment was prepared, looks like an effort to avoid the difficulty, that the Diocese of New Jersey has investigated and adjudicated, upon them. We will not dwell upon the fact, that the renewal of *those* charges, after the investigation which was had, is a direct impeachment of the fairness with which the investigation was conducted, or of the right of the diocese of the accused, to institute examination. We will not ask, after the argument which has been made, whether this change in the presentment is canonical, is usual, is legal. We will not ask, *what* court this is? the one to try the Bishop of New Jersey on the *old* presentment, or the court to try him on the *new!* We will not ask, whether both presentments shall be tried? or, if but one, *which* shall be heard? or if a man is to be *twice* tried (which is to be the case if *both* the *courts* assemble, and the presentments are *both* heard) for the identical offences? or *if*, abandoning the *old* specifications, which are the greater portion of the new, a court has liberty to try a part, and leave a part untried. And we forbear all comment on the nature of this movement, and on the disrespect which has been paid by the originators of these charges, to the most solemn action of an independent Diocese of members of the Church of God!

What has been read to you touching the first presentment, applies to all the charges in the new which are *identical* with those examined; and forms (together with the testimony which was taken, and which we have the honor to supply for your inspection) our answer to those charges, whether in the old or in the new; and the verdict of the Convention of New Jersey, as regards those things which, at that time, had been preferred.

The change in the mere style of the presentment, cannot *revive* the crime which was alleged, nor destroy the value of the *refutation*.

And, (as respects whatever there is *new*,) in the name of all New Jersey; in the name of its Diocesan Convention; as representatives of its collective people, and its piety and wisdom—we ask, and claim, that you forbear to enter on this trial, at the instance of Bishop Doane's accusers, until the Diocese *now summoned* to assemble in Convention, shall have had the opportunity to do its duty, in the full investigation of the latest charges, as well as of the first. We take it, that the object is the discovery of truth, and that this is of more moment than the process by which it is obtained. No rights are to be sacrificed by the adjournment of the court; but rights essential to the liberty of Christian freemen, must be disregarded, if our claim shall *not* be heard.—We hope that every one of you would willingly be spared the painful duty of the trial of a *Brother*.

We make this claim, respecting whatsoever may be *new* in the presentment, on the following grounds. If the interpretation of the canon, which harmonizes with the dictates of sound wisdom, and with the spirit of all ancient law, shall be allowed, that, to the Diocese belongs the right of primary investigations, in questions of morality, though not, perhaps, as strictly in instances of *heresy*, our claim is good. It is as sound concerning the new charges, as the old. Upon this theory the refusal to allow the Diocese the opportunity, will be tantamount to the rejection of her claim, and the disregarding of her past investigation, and of the verdict she has given!

We claim it, on the ground that it has been conceded by the presenting Bishops in their letter. If, when the charges in the old presentment were first made, they felt that only when the Diocese *refused*, or else *delayed*, "too long," or else *imperfectly performed*, the duty of investigation, they could be called upon to interfere—it is as *true* of all that has been added now! No time has yet been given! Respecting these new matters, it cannot be pretended that the Diocese has been *unwilling*, or *procrastinating*, or *unfair*. Give her the opportunity, and test her character. See if she will refuse, delay, or deal unfairly. She claims it at your hands.

Lastly, the case is *one*. In point of time, the alleged offences are not new: they were known to have been alleged before, by those by whom they are preferred: and with the substance, and nearly all the words, of the first charges, they make up the paper to which we now refer, and upon which they ask to have the Bishop tried. They can only be considered as *a part of the same case*. We have, the Diocese already has, taken the case in hand. The Diocese alone, then, should *complete* it. The Convention has been called. We pledge you that the Churchmen of New Jersey will recognize the duty, and will address themselves to its discharge.

Right Reverend Fathers, we have done with our argument; almost, with our appeal.

Fathers, the eye of God is on us: the God of truth, of patience, and of charity!

Fathers, we have no other aim than that of justice; no other object than the promotion of religion: in the course which we pursue, we are mindful of your liberty, and are not forgetful of God's glory!

Fathers, we recognize your office in the Church, your dignity, your worth, and your responsibility. And, until the voice of that Convention, which is summoned, can be heard; with profound respect, and reverence; and in the name of the Diocese of New Jersey, which we are called upon to represent; we ask you to forbear.

God grant you grace, and wisdom, so to act that the rights of all may be respected, and that Christian love and peace may be preserved.

Samuel L. Southard,
Harry Finch,
James A. Williams,
Charles W. Rankin,
Elias B. D. Ogden,
Daniel B. Ryall,
J. W. Miller.

Camden, N. J., Oct. 7, 1852.

Communications.

For the Churchman.

"The Evangelical Knowledge Society."

A HOPEFUL SIGN.

Dear Mr. "Churchman:"

From the third number of the "Parish Visitor," just received, post-paid, I clip the following paragraph; which, as furnishing evidence of contrition, and grounds to hope for amendment in the above-named Society, must afford sincere pleasure to the real friends of Evangelical Truth.

> Our Mission and its Spirit.—We have no confidence in mere external reformations, such as were effected among the Spanish clergy, under Ximenes, and in the south of Europe, generally under Loyola, in the 16th century. All reforms which are not produced by the truth of God, received and loved for its own sake, will prove factitious and temporary. We would watchfully and energetically perform our part as defenders of the Protestant faith. But the mission of the Evangelical Knowledge Society is not a mission of controversy, at least in any other sense than that in which the mission of St. Paul was a mission of controversy. Its mission is to *evangelize*, and to evangelize in the Church. It would begin at home. It has a mission of love and faithfulness to its own members and friends. We who are engaged in it, clergy and laity, would deeply feel the responsibility of our position in these times. In one view the sphere of our operation is not extensive, but in another it is, and its importance cannot be over-rated. Are we fit instruments for this work? How much it concerns us to ascertain our own errors in spirit and in action—to humble ourselves before God, and for the time forgetting everything else, to confess and bewail with true repentance our coldness and unbelief, our self-seeking and love of popularity, our supineness and neglect of the great opportunities by which we are surrounded, our low appreciation of the good word of God, and the powers of the world to come of which we have tasted, and even our carnality in controversies which have become a part of our solemn duty. We would earnestly pray for grace and wisdom equal to our day, under a solemn apprehension that our whole success under God will depend upon the spirit in which our mission is conducted.

It would appear from this extract from the authorized and official organ of the Society, that these erring and unhappy brethren are at last coming to serious reflection; and that self-examination is producing compunction. It is to be devoutly hoped that this good beginning will be speedily followed by repentance, and "works meet for repentance."

It seems passing strange, that a set of intelligent persons, claiming to be pre-eminently Evangelical, and thinking themselves divinely commissioned to reform their brethren, should ever have imagined that "mere external reformation," such as may take place independently of the truth of God, could ever be otherwise than "factitious [factious?] and temporary." Had this astonishing mistake remained undiscovered and uncorrected, it is to be feared that the Evangelical Knowledge Society would have proved in time to come, as poorly qualified as in time past, to fulfil its great "mission, to *evangelize*, and evangelize *in* the Church." The work of evangelization under such circumstances, must, of course "begin at *home*;" and the Society has evidently "a mission of love and faithfulness to *its own members and friends*;" and, *quoad hoc*, all serious persons must wish it God-speed. It is hoped that until *this* mission is fulfilled, it will incumber itself with no other; for until this shall have been completed, some will not believe, and others will mock. The physician who cannot cure himself of a disease which he has in common with his patients, has not much to recommend his practice.

But while the compunction and candor manifested in this extract, are adapted to awaken the hope of amendment, the facts simultaneously disclosed, are sad and astounding—facts which can be satisfactorily accounted for in no other way than by referring them to the evil acknowledged at the beginning of the paragraph—a mere worldly and selfish, mistaken for genuine evangelical, reformation. The case, bad as we always considered it, is really worse than we had imagined. Let us, for a moment, reflect on the disclosures:

The members of the Evangelical Knowledge Society, ask through their official organ, in view of their alleged "mission," "Are we fit instruments for this work?" A negative answer is not given in direct terms; but it is insinuated in what follows. We distinguish by italics and capitals the most significant of the faithful home-thrusts. "How much it concerns us to ascertain *our own errors in spirit and action!* to humble *ourselves* before God, and for the time forgetting *everything else*, to confess and bewail with *true* repentance"—what? ah! there's the rub—"our *coldness* and *unbelief*, our SELF-SEEKING AND LOVE OF POPULARITY.... our *low appreciation of the good Word of God*.... and *even our* CARNALITY *in controversies which have become a part of our duty*."

This indicates a truly distressing and humiliating state of things; and it is enough to make any honest and zealous member of the Church blush to think that men who feel constrained by conscious guilt to make such confessions, are permitted to minister at her altars, officiate in her desks and pulpits, and even discharge the functions of the episcopate! Oh! ye mitred heads! save us from such evangelization as may be effected by such agents! Reformation under such auspices would be likely to be as "factitious and temporary" as those which occurred under the administrations of Ignatius Loyola and Cardinal Ximenes.

When men, setting themselves up as evangelizers and reformers of the Church, are constrained by compunction to confess before the world that they are mere "self-seekers," "lovers of popularity," [with the sects and the world, of course,] and "carnal" even in those controversies to which they deem themselves specially called by the heart-searching God, it is high time for others to question both their fitness and their Divine mission. Well may they ask themselves, "Are *we* fit instruments for this work?" Nay; such a question seems, if not ironically intended, absolutely preposterous. Fitter and more pertinent would be such questions as the following: "Is it likely that, if God had only such work on hand as the one which we have proposed to ourselves, and to which we have proclaimed ourselves divinely called and prompted, he would commission for its execution men self-convicted of "self-seeking," "love of popularity," and "carnality" in the performance of the most critical and sacred duties?" "Are persons consciously in the carnal and wretched condition in which we find ourselves, likely to be either competent judges of what *is* gospel truth, or what special work may be needed "*in* the Church," except our own reformation?" "Are *we* likely to have been commissioned by the God of Truth, Holiness, and Mercy, to judge, revile, and defame other men more faithful, devoted, and holy than ourselves?"

But conviction and remorse are often preliminary to repentance and reformation. And we earnestly recommend to our selfish, ambitious, and carnal brethren—as they confess themselves to be—to "study to be quiet, and do their own business;" which, at present, seems evidently to be, to abase themselves before God, "crucify the flesh, with the affections and lusts," and pray earnestly for "repentance and better minds." Let it not be mere external, factitious, and temporary reformation; but call mightily on God for His Holy Spirit; and let it be "heart-work." Reformation, to be of any permanence and avail, must be evangelical and internal.

In this case, as in many others, God has been pleased to suffer deluded men to go on for some time, vilifying and denouncing his most devoted servants, and in various ways assailing His institutions and truths, until a suitable crisis should arise for a signal exposure, and the more signal triumph of truth and right. According to their own confession, all the while they were alleging a Divine mission to Evangelize and reform the Church, pretending to be actuated by the most godly and disinterested motives and to be sacrificing ease, money, and popularity purely for the glory of God, and the good of His Church,—they have been actuated by the most sordid *selfishness*, the most contemptible hankering after *popularity*, with the surrounding sects and the world, and the most uncrucified *carnality* even in their very efforts to defend and propagate what they professed to regard as the dearest and most vital doctrines of the Faith! Nay, they acknowledge at the same time, their unbelief, indolence, indifference under the most pressing obligations, and their low appreciation of the Word of God, for which one might have thought them willing even to suffer martyrdom! But in the Providence of God, the truth has come out at last; and distressing as it is, we are glad that the evil has been detected and exposed before more mischief was done. But from all such "defenders of the Protestant faith," Good Lord, deliver us! If the Church really needs evangelization and reformation, it is sincerely hoped that the merciful and gracious Lord, who so intensely hates all self-seeking love of popularity, and carnality, will be able to find more suitable instruments; for works of the kind executed by such agents, would be likely to resemble the operators.

But as the members of the society seem now to be in a penitent mood, we may reasonably hope that they will soon become convinced that their real mission is, not to assail and endeavor to undermine and subvert "the Faith which was once delivered to the Saints"—the Faith of "the Holy Church throughout all the world;" but to amend their own hearts and lives, and quietly perform their duties in those stations of life to which they have been called. By means of deep repentance and faith in the atoning blood of Christ, they may even yet obtain forgiveness and spiritual renovation. So shall they hereafter bless God that he frustrated their sacrilegious designs, and taught them the secrets of their own hearts, and filled them with the bitterness of their own ways.

Nathan.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est.
(Continued.) St. Cyprian.

And as the practice of all Catholic antiquity was, as we have shown in two (but two sufficient) instances, so was the theory, as we shall show more shortly still and simply. It is the truth, that, as the Lord gave in the one college of Apostles a muster of that Oneness which was to be essential to the Church, so when that oneness—a property of the Church—was afterward asserted and affirmed in every creed that any-where, at any time, was taught and learned in Christendom, a never-failing gloss in every mind, upon the words *one Holy Church* ran thus: That, as it always had been, so ought, forevermore, the illustration and example of that article of universal doctrine and belief be seen and sought, as Christ appointed it, in that same college of chief pastors. Behold a proof:

S. Cyprian, just before the words which stand above these numbers, says, "*Quam unitatem* (sc. ecclesiæ), &c." *This oneness ought we Bishops, especially, who in the Church preside, to hold firmly and to vindicate, that we may prove the bishopric itself, also, one and undivided...... The Bishopric is one, of which, by the several, into the whole, a part is held. The Church is also one....*(De ecc. unitat.§) The often quoted phrase, *Episcopatus unus est, cujus a singulis in solidum pars tenetur*, is just the strongest one that could be made for us: the very awkwardness of the Latin makes it stronger: yet it is only one of many passages to the same end.—Now we have happily, a shorter way of showing that it is not a private fancy of S. Cyprian, but only a private utterance of Catholic Christian truth, than by a gathering of all the judgments of the Fathers: Is not our Cyprian's language just the same as that of Peter (cited heretofore), changed only in the shape of individual expression? S. Peter's words are 'έλαχε τὸν κλῆρον τῆς διακονίας ταύτης, *Judas had received the lot of* (or *a lot in*) *the ministry;* and again, λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς ἐξ ἧς παρέβη Ἰούδας *to take the lot of* (or *a lot in*) *this ministry and apostleship, out of which Judas transgressed*. (Acts i.)

The bishops all, according to St. Peter, *have their lots in one ministry and apostleship*, which, in another place, he calls *a bishopric:* according to the other, *the bishopric is one, of which a part is held by each*. Here we can stand and say, that the Fathers must, (as it is known they do,) they *must* agree with this; for these few words have shown his doctrine to be Catholic, while, too, his words affirm the plain interpretation of St. Peter's commentary on the Lord's institution. So did the holy men of old receive and hold their office, as the successors of the men to whom Christ gave it. Laborare debemus ut unitatem a Domino et per apostolos nobis successoribus traditam, obtinere curemus. (Cyp. ep. ad Cornel.) If any bishop have another bishopric than this, then he has not, unhappy man, that which Christ gave, and the apostles handed down to their successors.

To come now to the Church in the United States, let us remember that the theory of the Church—the plan of the divine Author, exhibited in its first arrangement, must be unchangeable by men, because divine. Whatever is essential to it, cannot be altered, unless by special interference of its Maker, or by necessity. The apostles, doubtless, left it, as they took it, and so must all men else, except in these two cases; and in the latter case, so soon as the necessity is at an end, the change should also be determined and exist no longer. In unessential things, every great system (therefore, of course, the universal one,) allows of local adaptation to existing circumstances, and liberty of change. The Church has from its Founder, and has always used large liberty of this sort: the character of divine and universal adaptation requires this. Essentially it is unchangeable, while, to be fitted to all places, times and circumstances, it must be changeable in unessentials. Thus was much ever given up to grace and wise discretion on the part of nations, provinces, and even bishop's parishes or dioceses, severally: a liberty which does not in the least impair the oneness of the whole, nor its authority over all its parts. It is, according to the principle before referred to (May 29,) by which the part has with it the authority of the whole, unless against the whole. Thus when the Church had stretched itself world-wide, there came in of necessity, in so wide a kingdom, subordinate jurisdictions, under the supreme Councils and Synods, national, provincial—even a single bishop and their clergy—dealt with time, place and circumstance, and with local discipline as was convenient. There is a limit in all power ("in things," in general, says the Latin poet,) and thus the Church, and thus its parts were limited: the first could not, by the mere nature of things, change anything essential in its own structure: its parts could not, according to the fitness of things, determine universals, nor anything against the general determination and consent. Now come we to that part of the Church Catholic, which occupies this country.

The history of almost every nation known to history, begins with a long misty morning, advancing gradually to day. The fancy of the poets; the pride of annalists; the policy of lawyers and statesmen have each, alike, drawn their materials out of that time of indistinctness and uncertainty.* In the short history of the United States, however, as no such age can be pretended, so is there very little work for poet's fancy, or for antiquarian pride, or politician's claims to venerable precedent. I will not say that the materials are mean; far otherwise; for God has used them and has left his hand-mark on them: but it is true that they are few and evident, and it can only be a difference in the principles of interpretation; the principles by which we judge them—that can make any two men, well informed in them, alike, to differ in regard to them.

If any man shall dare to claim the sovereignty of dioceses, by special privilege, in this part of the Church, it is what never did belong, and never could of right, belong to any part of it: requiring power to change the very nature of Christ's institution; the very essential nature of the Church of God; let us take time and space to the pretension: we trust that when we shall have left it, there will be nothing of it left. Set forth this new, strange claim, then, in broad English, and let us try it.

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* "Ces fables qui entourent le berceau des peuples, comme elles aimerent l'enfance des hommes." *Segur, Hist, Anc.*

(To be continued.)

THE CHURCHMAN.

NEW YORK, OCT. 23, 1852.

The Decision of the Court of Bishops in the case of the Bishop of New Jersey.

It is with a glowing heart and ready pen, that we record in our columns this week, the triumphant termination of the case of Bishop Doane, as it respects the proceedings of the three presenting Bishops. Well may we render the homage of thankfulness to a merciful God, and much is our faith strengthened in the gracious protection of the Great Head of the Church. Well may we rejoice in the deliverance of one of the most faithful and devoted chief shepherds of the flock of Christ, from the hands of his enemies, for "they digged a pit and are fallen into the midst of it" themselves. And well may we feel an exulting pride in the courage and firmness of that noble band of prelates, who, regardless of the foemen's noise and malice, have rendered a righteous decision in accordance with their conscientious convictions of duty and justice. We rejoice that an important principle has been established in our judicial system, and a construction given to the third Canon of 1844, entitled "*Of the trial of a Bishop*," which must prove of the highest importance.

By the brief notice in another column, it will be seen that the Court of Bishops convened at Burlington, after a long and animated debate of several days, resolved not to proceed with the presentment against Bishop Doane, made under the names of the Right Reverend the Bishops of Virginia, Ohio, and Maine, because sundry of the charges had been examined into by the Convention of the Diocese, and he had been fully exonerated by it; and that as to the new charges in the presentment contained, it was right and necessary that the Convention should examine them also, and that as a special Convention had been convened on the 27th inst. the Court would not *now* proceed further with the presentment. This decision is a most important one, inasmuch as it maintains the rights of the Diocesan and the Diocese, and rebukes most forcibly that "*episcopizing*" in other men's Dioceses which some Right Reverend prelates have indulged in of late. Their right to do so has been tried by their peers, and the sentence of condemnation has been indelibly passed upon their officious intermeddling and their volunteering to fill the offices of informers and prosecutors.

Some of our contemporaries, with a feverish impatience, some weeks since inquired for what purpose a special Convention had been called, and what it could possibly do? We advise them to wait with calmness for the result of the meeting. We do not doubt that it will be highly creditable to the Diocese, and a noble vindication of the character and worth of its noble Diocesan. We can not doubt that if the Convention's action on the first presentment was so decidedly satisfactory as to meet the approbation of the court of Bishops, an impartial and intelligent committee can dispose in a still more summary method, of the four additional charges that have been vamped up with a truly astonishing ingenuity. We expect with confidence that the examination of these last wretched productions of malignity and folly, will be still more disastrous for their concocters than their preceding efforts. We anticipate not only the most effectual refutation of the calumnies contained in them, but the most overwhelming confusion for the Bishop's persecutors.

We look not only for the most direct contradiction of all that is tangible in these foul accusations (for some of the charges are incapable of proof or defense, from their vagueness as to "time, place, and circumstances"), but the most thorough exposure of the fatuity of the drowning men, who, finding they had got beyond their depth, caught at such miserable straws to save themselves.

But we turn from these considerations to the decision of the Court, which presents several features of high importance. It will be seen that great stress is laid upon the fact that the Convention of the Diocese had investigated and reported upon the charges before the second Presentment (the only one before the Court) was made. The principle has been settled, that when the Convention of a Diocese has thoroughly investigated and examined charges affecting the moral character of the Diocesan, and has decided in his favor, it is not competent for three bishops to intermeddle in the affair, and volunteer a presentment on their own account. This fully meets our own view of the case. It takes away the power to abuse the Canon as an instrument of oppression, and which, in certain hands, bid fair to become an intolerable nuisance. It dispels the dangers which menaced seriously the welfare of every Diocese and the standing of every Bishop in our land. For things seemed to be coming to this, that if two or three discontented clergymen and laymen could get together and concoct some charges against their Bishop, and get any three Bishops of the American Church to endorse these charges by way of presentment, whether actuated by credulity, or party spirit, or personal hostility, or religious zeal, or any other cause, that then the accused prelate must be dragged as a criminal to the bar of an ecclesiastical court, be compelled to undergo the ordeal of a long and cruel trial, and have his character assailed and vilified, and his feelings wounded and lacerated in the most tender points. We might have seen Bishops, nominally in feeble health, scour each Diocese, engaged in "hunting up evidence," making the most impertinent interrogatories of every man, woman, and child, within its borders, respecting what they did, and what they did not, know, and finally sum up the nauseous compound of hearsay and slander in the form of a solemn presentment. No engine could have been devised better calculated to destroy the character and influence of our prelates, and subvert the prosperity of the Church itself. It would have led to impertinent interferences with the affairs of every Diocese, and to the dictation to each Diocesan of what he must do in order to avoid the inquisitorial scrutiny of the self-constituted purifiers and regenerators of the Church and inspectors of the morals and acts of the Diocesan. This unauthorized meddling, this insolent assumption of power, has been signally rebuked in the action of the special Convention of New Jersey, and their intrepid stand has been sanctioned and confirmed by the decision of the Court of Bishops. It is the Convention of the Diocese which is the legitimate organ of investigation and presentment. Numerous guards are provided in the Canon against hasty action—two-thirds of the clergy entitled to seats must be present, and two-thirds of the parishes in union with the Convention must be represented: the vote must not be taken on the day on which the resolution to present is offered; and *two-thirds* of each order must concur in the presentment. If a mere *majority* should agree to present, the matter cannot be prosecuted farther. It was virtually admitted by the three Bishops themselves, in their dictatorial letter to Bishop Doane, that this was the legitimate mode of proceeding, and that action should, in the first place, be taken by the Convention; though, at the same time, they intimated that they should not be implicitly governed by the action of that body or of the Investigating Committee, however intelligent and impartial it might be. The effect of this would be, that the Diocese might be put to the trouble and expense of an investigation, and then the three episcopal worthies might claim to sit as a Court of Review, pronounce the conclusion arrived at unsatisfactory, and make up a presentment of their own.

These inconveniences and dangers are now happily obviated by the action of the Court. We do not think that any three bishops hereafter will be so misguided and foolhardy as to seek to tread in the footsteps of the three episcopal personages who have unhappily made themselves so notorious, both here and abroad. They will leave the care of the morals of the Bishop of each Diocese to his Convention, being assured that the great body of the Clergy and Laity have as great regard for the purity of the Church, and desire for its extension and influence, as any three Bishops can have some one or two thousand miles off. They will see that the faithful and assiduous discharge of their episcopal duties in the sphere in which Christ has placed them, is far more becoming to their office and dignity, and far more conducive to the growth and welfare of the Church, than cant and twaddle, false accusations and calumnious assertions—ungentlemanly conduct and coarse language. If the wearers of the mitre do not make themselves respected by their christian deeds and christian behavior, we fear that their title and dignity will stand them in small stead.

We hope that now we have had the last of these disgraceful proceedings.

Court for the Trial of Bishop Doane.—We continue such items of information on this case as the secular press furnish.

It seems that on Monday, Bishop McIlvaine, on the part of the presenters, read a lengthy reply to the memorial of the Convention (one hour and a half long). In the course of this argument they complained of the motion of Bishop McCoskry, because the trial had originally been postponed on his request. This means we suppose that if the trial had been held at the time first named, the Convention would have had no chance to interfere, which providentially has now been permitted. Whereupon the Bishop of Michigan withdrew his motion, which was immediately renewed by the Bishop of Indiana. So this *weighty* objection fell to the ground.

On Tuesday the discussion was continued on Bp. Upfold's motion. This was suspended on a request from Bishop Doane to be allowed to reply to the answer of his opponents. This was granted on condition that he should not take up more than half an hour! On the meeting of the Court in the afternoon, the Bishop of New Jersey, made his reply, which is characterized by the *Times* as "vigorous," and no doubt justly. The Court then adjourned till Wednesday.

The debate appears to have been continued on Wednesday, Thursday and Friday, when the following Preambles and resolutions were adopted.

Whereas, Previous to the making of the Presentment now before this Court, the Convention of New Jersey had investigated most of the matters contained therein, and had determined that there was no ground for Presentment: therefore,

Ordered, That, as to the matters thus acted upon by said Convention, this Court is not called upon to proceed further.

Whereas, The Diocese of New Jersey stands pledged to investigate any charges against its Bishop that may be presented from any responsible source; and *Whereas*, a Special Convention has been called, shortly to meet, in reference to the new matters contained in the Presentment now before this Court; therefore,

Ordered, That this Court, relying upon the said pledge, do not now proceed to any further action in the premises.

The votes in the affirmative were Bishops Kemper, McCoskry, DeLancey, Whittingham, Chase, Upfold, Green and Rutledge. Those in the negative, Bishops Hopkins, Smith, Lee, Johns, Eastburn, and Potter. It appears that the examination of the point involved, was very full, and the decision made with great deliberation. After the passage of these resolutions, the presenters tried to fall back upon the first presentment! but this attempt was frustrated by the *unanimous* voice of the Court.

We are sorry to have to add that the report concerning Bishop Burgess' language before the Court, to which we alluded in our last, seems to be too true. We are deeply concerned to have to admit its correctness.

We make no doubt that the new charges made against the Bishop of New Jersey, will receive a full and thorough investigation, and show still more clearly the baseness of the calumnies so industriously scraped together. We understand that the gentleman assailed with the Bishop in the last charge of the second presentment, indignantly denies that there is any foundation for it. It may be a question whether a prosecution for libel would not lie under these circumstances, which we leave to wiser heads to decide.

The New York Ecclesiological Society.

The regular Quarterly meeting of the Society was held in St. Paul's Sunday School Room, at 8 o'clock, on the evening of Monday the 4th of October. The Rev. Dr. McVickar being absent, the Rev. Dr. Vinton, one of the Vice Presidents, took the Chair, and opened the meeting with the customary devotions.

The minutes of the last meeting were read and approved.

The Report of the Executive Chmmittee was read by the Secretary, the Rev. Mr. Elmendorf. It was mainly occupied with setting before the society the present position of the Ecclesiologist, recommending the admission of women as members, and enlarging upon the benefits to missionary stations, of the plan now being carried out by the Rev. President of the Society, in his Chapel School at Dearman. The satisfactory progress of the manufacture of Church plate was alluded to; the admission of new members was stated; and also the returning of thanks to Mr W. P. Morgan for a donation of Pugin's work on Rood Screens.

The election of the two new members was, on motion, confirmed.

The appointment of the next Quarterly paper was referred to the committee with power.

The regular paper of the evening was then read by the Rev Wm A. McVickar, on the subject of *Brick*, as used for Church Architecture.

[The abstract of this paper will appear in our next week's issue.]

This excellent and practical paper of Mr. McVickar's was illustrated by several effective drawings executed by his own hand.

A conversation ensued on the subject of the paper, in which the Rev Dr Vinton, the Rev Mr McVickar, the Rev Mr Hopkins, Mr Pirsson, Mr Priest, and others, took part.

The thanks of the Society were returned to Messrs Newton, Jones & Willis, of Birmingham, England, for a case of patterns sent out by them; and also to Mr John Van Voorst, the Publisher of the *Instrumenta Ecclesiastica*, for a donation of the second part of that work.

On motion of the Rev Mr Elmendorf, it was resolved that women be admitted members on the same terms as non-resident members:—i. e., three dollars initiation fee, and three dollars annual payment, on the 1st of January of each year.

The subject of procuring a more commodious room was brought up; and the Committee were instructed to confer with other Church Societies in regard to the procuring of accommodations for all, in one building.

The Chairman brought to the notice of the Society, the *Church Charity Foundation*, lately established in Brooklyn.

After the benediction, and the adjournment of the Society, the members examined more accurately the various articles exhibited.

The stock of patterns sent by Newton, Jones & Willis, embraced various styles of linen suitable for Church purposes; cloths, silks and Altar vestings; curtains and other hangings; carpets and pedecloths of various descriptions; all with the prices attached. Many of these patterns are of great beauty, and more appropriate than anything yet made in this country.

There were also some samples of embroidery, sent over by a lady from England, which beautifully displayed the boldness and effective treatment so characteristic of ancient Church embroidery.

Two oaken Alms basons were shown, one of English workmanship and the other made in this city. The English was darker than the American, for having had a soaking in hot oil. But the carving of the American was fully equal, if not superior, to the English. The English is a gift to the Church at Danbury, Conn., and the American is presented to the Chapel of the Gen. Theo. Seminary by the lady of one of the Professors. It was made by a workman in the employ of Mr. Murphy, 52 McDougal street, and is a proof that the best kind of oak carving for Church work can be done as well in this country as abroad.

The second series of the *Instrumenta Ecclesiastica* was upon the table, and was likewise examined by the members.

The most interesting portion of the exhibition, however, was the Altar Plate manufactured, under the direction of the Society, for Grace Church, Brooklyn Heights. It consists of two chalices, one large Paten for consecration, two smaller ones for distribution, one small plain one for the superfluous bread, two flagons, one spoon, and one alms bason; all which are put up in two oaken cases richly ironed in antique style. The vessels and cases are all different. There are no duplicates "for symmetry." The vessels are so arranged that those in one case will suffice for an ordinary Communion, the others being needed on extraordinary occasions. The greater portion of this set of Plate had been exhibited and described at a previous meeting of the Society, when on account of the inclemency of the weather, there were but few members present. The last chalice made, however, which had not been exhibited before, deserves a particular description, as the most costly and elaborate specimen of Church plate yet manufactured in this country. It is made of silver, parcel-gilt, enameled, engraved and adorned with jewels. On the foot, which is hexagonal, (as are also the stem, knop, and the ornamentation of the Bowl,) are six pieces of enamel. Each of these pieces has a large arched space in the lower part, cusped, with an inverted cusped arch in the upper part, the triangular side spaces being filled with leafage. The cusps and the heart of the leaves, are all of red. The ground around the edges of the leaves is green. The ground of the arched compartments is deep, transparent blue. In the larger spaces in the lower part of these six pieces are the following six subjects. 1. The Annunciation:—the Blessed Virgin kneeling, the Angel treading lightly on a golden cloud, the lily being seen between the two, and the Dove with out-spread wings above. 2. The Crucifixion, the Sun and Moon on either side, and Jerusalem with its walls and towers in the back ground. 3. S Matthew, sitting, the angel kneeling and holding the Book of his Gospel. 4. S. Mark, sitting, the lion couchant at his feet. 5. S. Luke, sitting, the winged ox standing behind him. 6. S. John, on his eagle, as it were soaring up towards heaven. The eagle bears in his talons a scroll, with the words, Come, Lord Jesus. In the six inverted arches above these subjects are the smaller emblems of the Passion, arranged in order:—1, the cock; 2, the dice; 3, the seamless robe; 4, the nails; 5, the hammer; 6, the pincers. Under the enamel work, is a row of pierced quatre-foils, following the outline of the plan of the foot, which is a sexfoil. On the bevel which connects the foot with the stem, are six amethysts, alternately yellow and purple;—the yellow in reference to the golden grain, and the purple in reference to the purple grapes. The stem, above and below, the knop, is hexagonal, with a twisted column of silver at each angle. Each had a piece of enamel, arched and cusped; the corners being green, the cusps red, and the ground transparent blue. The six upper pieces bear, in ancient uncial Greek characters, the six letters ΙΗΣΟΥΣ; and the six lower bear, in similar style ΧΡΙΣΤΟΣ. On the knop, which is composed of six projecting circles, supported by six vine leaves above and below, are six pieces of enamel. Over the Crucifixion on the foot, is a red cross patee, the pierced heart in the centre, and the pierced hands and feet appearing in the four quarters, on a ground of opaque blue, the whole being inscribed in an octofoil with red cusps. The other five pieces bear:—

1, S. Gregory; 2, S. Remigius; 3, S. Austin of Canterbury; 4, S. Chrysostom; 5, S. Edward.—These five all have the same ground of opaque blue; and they spell, acrostically, the name of the Church GRACE. The Bowl is supported by open basket work of silver, which rises to within less than an inch of the rim. This Basket work has six circular headed openings, divided by arms about three quarters of an inch wide. In the opening immediately over the Crucifixion on the foot, is the Saviour ascended, with his hands outspread in benediction, and standing on golden clouds. In the other five openings are the following Saints, likewise standing on golden clouds. 1, on the right of the Saviour, S. Peter, with his keys and book; 2, on the left of the Saviour, S. Paul, with his sword and book; 3, S. Stephen, bearing a stone in his right hand, and a palm branch in his left; 4, S. Alban, with his sword, and cross; 5, S. Mary Magdalene, with her alabaster box of ointment of spikenard. All these figures have an enameled ground of opaque blue, with a border of red. On the arms which divide these openings, are six angels, with their wings outspread over the circular heads of the openings, and another pair of wings folded over their feet; they bear the other emblems of the passion, arranged in order: 1, the two swords; 2, the bag and lantern; 3, the pillar and cord; 4, the scourge; 5, the crown of thorns; 6, the sponge and spear. The upper band of the basket work bears immediately over the head of the Saviour, a jeweled cross, and besides that, eleven hemispheres of Cornelian, alternate white and red, in reference to the two elements of bread and wine, and the spaces between them are engraved with the wheat ears, and grapes, alternately. The jeweled cross is set in gold, and contains the following stones: Garnet, Ruby, Amethyst, Chrysolite, Emerald, again spelling, acrostically, the name of the Church GRACE. Above the basket work, on the bowl, is a row of small blue circles and red points, in enamel. All the enameled portions of this Chalice, including the bowl, are of the purest fine silver, fire-gilt.

The *idea* of the design, however, does not wholly appear on first inspection. Jesus Christ is the central stem, the central figure on the foot below, on the bowl above, and his cross and atonement through his precious blood, on the knop in the middle of the whole: "Him first, Him last, Him midst, and without end." The Foot represents Christ and his Church militant here on earth. The Annunciation and the Crucifixion—the beginning and the ending of His life of suffering and humiliation here below; and the four Evangelists—the publication of the Gospel through the four quarters of the world, ending with S. John, soaring towards heaven, and the words "Come, Lord Jesus,"—the end of the Revelation—the indication of the second coming in glory. The Bowl itself represents Christ risen, and reigning in glory with his saints. Therefore they are represented standing on clouds of glory as well as He. And various orders of saints are represented. Besides the two Apostles S. Peter and S. Paul, S. Stephen as a deacon, S. Alban as a layman, S. Mary Magdalene as a woman, represent the fact that *all* Christ's holy ones shall live and reign with him. The five saints on the knop have a historical connection independent of their initial letters. S. Gregory was the Bishop of Rome who sent the first Roman Missionaries to the pagan saxons of England. S. Remigius was the first Bishop of Rheims, who converted the Franks, and baptized king Clovis—thus standing as the representation of the French Church, from which (and not from Rome) S. Austin of Canterbury received his apostolic succession. S. Austin, (the chief missionary then sent,) comes next, from Rome, through France. S. Chrysostom follows—a remembrance of the fact that the French Church derived her succession from the *East*, and not from Rome. S. Edward represents the pious Saxon kings who first, and most liberally, endowed the Church of England with her temporalities. And, as is right, the representative of temporalities comes *last* in the noble list. Besides this there is another idea connected with the knop. It is the part of the Chalice by which the communicant should take hold, while receiving. It does not contain the Person of Christ: for Christ is not visibly and Personally here present with us now. But it contains the cross and five words—a type of the *virtue* of the Blessed Atonement, which is with us now, as fully as ever. And the five saints besides this cross, are none of them *Scripture* saints, but worthies belonging to the *Intermediate Church.* On *this*, must the communicant lay hold. If he cannot lay hold on the *Intermediate* Church, and thus have the full benefit of Apostolic continuity and the *succession*, in the Holy Catholic Church, he has no regular nor lawful claim to a part in Christ crucified here below, or Christ glorified in heaven above.

The makers of the above work richly deserve special mention. The silver and gold was worked by F. W. Cooper & Co., No. 161 Duane St., who has manufactured the plate for the Society, from the first. The engraving and enameling were done by Henry P. Horlor, No. 51 Beekman St., who was, for years, the engraver and enameler for the English Ecclesiological Society in London, and now does this kind of work *here*, as well as it can be done *there*. The oaken cases are by Colsey & Brother, 393 Greenwich; and the ironing—which has not been surpassed, in that style, in this country—is by Duncan & West, 51 Beekman St.

The above Chalice is presented by a member of Grace Church, who, with that true modesty which ever accompanies true liberality for the love of Christ, absolutely refused to allow a single line to be engraved on it to tell from whom it came. This is a fit crowning piece for a collection of plate, every piece of which is a free gift from some member of the parish. May so noble an example, doing so great honor to the Rector of that parish, find many followers! In an age of luxury, when the tables of wealthy laymen are groaning under services of Plate which have cost from $1000 to $5000, it is some hope of better things to find *one* service for *God's* Table which has cost nearly $1000. Perhaps, in the course of time, that Holy Table *may* come to be served with vessels costing as much as the tea-service of any layman. We do not think even *this* (outrageous extravagance as some would call it,) would be *more* than the Lord Jesus deserves at our hands, or *more* than it is becoming in us to pay. So long as there is so much private luxury among Church members, nobody *can* truly say it is *more* than we can *easily afford*.

We find the annexed letter from Bishop Southgate in the *Christian Witness*, making some important corrections in the account given by that paper of the Board of Missions:

Board of Missions.—If the Report of the recent meeting of the General Board of Missions, contained in the Witness and Advocate of to-day, had been confined to the columns of the secular newspaper in which it originated, I should not have deemed it necessary to correct its errors. But its appearance in a Church publication, whence it is likely that it will be copied into other Church papers, makes it desirable, in my opinion, to set myself right with regard to it.

The Reporter, who, I understand, is not a member of our Church, in speaking of the debate which arose on the subject of the Oriental Missions, says, 'The Rt. Rev Bishop Southgate advocated the latter course,' [namely, that the mission be abandoned,] 'upon the ground that the Foreign Committee were not competent to the work, since no other system or plan of action than that pursued by the late missionary Bishop to Constantinople, could accomplish anything, in his judgment:' and again, 'upon the question of the adoption of the Resolution being called up, it was carried by a very decided majority—in opposition to the views of Bishop Southgate'; the Resolution being, in the substance, that the question of renewing the Oriental Mission be still left in the hands of the Foreign Committee: and again, 'He [Bishop Southgate] submitted to that Board the possible ecclesiastical independence of California.

The inaccuracy of each of these particulars will sufficiently appear from a brief statement of what I did say and do on the points referred to.

First. I said that my own preference was for a Resolution discharging the Foreign Committee from all further consideration of the subject, on the ground of the improbability that the mission would be re-established by them—not on the ground of any incompetency in the Foreign Committee; that if the meeting of the Board were fuller, I would propose such a substitute; but that, there being but few members in attendance, I thought the Church ought not to be committed by our action; and that, therefore, the wisest course was to leave the matter, where the original Resolution of the Board, in 1850, had placed it, in the hands of the Foreign Committee, as proposed by the present Resolution.

Secondly. Having thus advocated the passage of the Resolution, I afterwards voted for it,—the same Resolution that the Reporter says was carried in opposition to my views.

Thirdly. On the subject of California, I said that the Church in that State will probably seek admission to our Convention at the next triennial meeting. This opinion is based upon my correspondence with the ecclesiastical authorities and other members of that Church, in 1850, when my acceptance of its Episcopate was under consideration. And I may here add, that if I had taken the office, I should doubtless have recommended such a course to the Diocese. Its present and actual independence is another question.

Horatio Southgate.

Boston, Oct. 8, 1852.

The New Organ for Trinity Church, San Francisco.—We have the pleasure of inserting the following description of this fine instrument:

It is of the very largest class, and will contain three ranks of keys, with nearly 40 stops, and two stops of the largest dimensions on the pedals, and will be completed in the course of two or three weeks. As no expense or pains have been spared in its construction, it will without doubt be fully equal in point of excellence with the best and largest instruments on this continent. It is being built at the manufactory of Mr. George Jardine, in this city, and will be publicly exhibited previous to its shipment.

Illness of the Bishop of New Jersey.—Scarcely had we penned the account of the gratifying adjournment of the Court of Bishops, when we learned, through the daily prints, the alarming intelligence of the sudden seizure of Bishop Doane, while engaged in the visitation of the Church at New Brunswick, on Monday last. We are happy to inform our readers through the following letter, that the danger was much exaggerated.

New Brunswick, Oct. 19th, 1852.

Dear Mr. Editor,

Lest my father's friends should mistake the nature of his illness, I would inform them, through your columns, that he was attacked near the close of the morning service here yesterday, with a nervous prostration to which he has been subject since his dangerous illness in 1848. It was no doubt brought on by the anxiety and exertions of the last two weeks, and would perhaps have been avoided, if his duties had allowed him to rest after the adjournment of the Court. He had officiated three times on the day before, The kind attentions of his most hospitable host, Mr. Carpender, and a twelve hours sleep have nearly refitted him for work.

Very faithfully, your friend,

Wm. Croswell Doane.

We also have been requested to publish the annexed notice. We trust that the speedy convalescence of the Bishop will enable him to resume his episcopal duties without inconvenience.

DIOCESE OF NEW JERSEY.

The Bishop of New Jersey feels himself obliged to suspend his Autumnal Visitation after the service at Christ church, New Brunswick, this morning, in consequence of an indisposition which is not serious and does not threaten to be permanent.

Oct. 18th, 1852.

New Publications.

Messrs. Harpers have published a new edition of Bishop Butler's Analogy of Natural and Revealed Religion, with an analysis prepared by the late *Dr. Emory*, President of Dickenson College, and and completed and edited with notes, an Index, and a Life of the Bishop, by *G. R. Crooks*. The Analysis has been very carefully written, and will be found a great assistance to the student, when entering on a first perusal of this admirable but abstruse and difficult work of the Bishop of Durham. Some valuable notes are appended from Dr. Chalmers.

The Master Builder, or *Life at a Trade*, by *Day Kellogg Lee*, is a sketch of American life in a country village. The hero, carried off by an Indian, when an infant, and deserted, falls into the hands of kind friends, manifests a strong inclination for the trade of a carpenter and builder, and finally attains a respectable stand in his business. He discovers his parents when he attains to manhood, and gets happily married. The plot seems defective, for it is not likely a child would remain undiscovered so long a time within a few hours ride, and the style betrays marks of inexperience in writing and the want of acquaintance with the best English authors; but the work shows ability and inculcates lessons of sound morality, integrity, and industry. We think the author, with care and study, can produce something of a much higher finish. Published by Mr. Redfield.

Mr. Peterson, Phila., has issued Nos. 2 to 6 of his Gallery of National Portraits, and they form a highly attractive and interesting series. Generals Scott, Wayne, Cass, Jackson, and Moultrie, Bishop White, Patrick Henry, John C. Calhoun, Commodore Macdonough, Judge Marshall, Washington Irving, and Fennimore Cooper, are presented in these pages in the finest style of engraving. The first number, not before noticed, contains two fine portraits of Washington, one by Durand, and the other by Stuart, and a fac simile of the medal struck by Congress, and a miniature likeness of Mrs. Martha Washington. The accompanying biographical notices are well written, relating pointedly and succinctly the leading events of the life and the principal features of the character of those commemorated. The publication is wonderfully cheap, and has cost the publisher a vast outlay. It is to be hoped that sufficient of interest and patriotism is felt by the citizens of the great American Republic to compensate him abundantly for his enterprise. The agent in New York, is Mr. Wm. Terry, No. 113 Nassau St.

Mr. Banvard has issued a third volume of his interesting series of American History. It contains the romantic details of the settlements of the French at Port Carolina (Florida), in 1562, the Spanish colony at St. Augustine, 1565, and the settlements of Roanoke in 1585, and of Jamestown in 1607, by the English. Messrs. Gould & Lincoln, Boston, are the publishers.

Foreign Intelligence.

Since our last we have received additional files by the arrival of the *Amcrica* at Boston, and the *Arctic* at this port.

The declaration of the *Empire* is near at hand, from present appearances, and perhaps the 2nd of December will witness the event. The discovery of the infernal machine at Marseilles, is made the theme of declamation by the government journals, and of ridicule by the foreign correspondents of English and other papers.

It is said that the Pope has been applied to to perform the ceremony of the coronation at Paris and declined. Also that he embarked on a steamer at Civita Vecchia to escape to Naples, but was so closely waited on by a French steamer *out of respect*, that he was obliged to return after the excursion of *pleasure* was ended. He fears, it seems, the same treatment that his predecessor Pius experienced at the hands of Napoleon.

Sir Henry Bulwer, the English envoy at Florence, has been on a visit to Rome to consult with the Papal Government on the establishment of diplomatic relations, but his Holiness has refused to entertain any proposition, while the act is in force prohibiting the reception of an ecclesiastic as nuncio.

The funeral of the Duke of Wellington is said to be fixed for the 13th of November. The name of the *Windsor-castle*, an immense screw three-decker of 140 guns, and 3700 tons, recently launched, has been changed to the *Wellington*, out of compliment to the late Duke.

A report appears in the *John Bull* that the Primate of Ireland, the Archbishop of Armagh, is about to resign his see, and will be succeeded by the Bishop of London. The Bishop of Oxford to succeed to the latter see thus vacated, and to be succeeded in his present one by the Rev. Dr. Jelf. We find no confirmation of this report nor allusion to it in later papers.

The Archbishop of Canterbury has issued his writ for the meeting of Convocation on the 12th November. Numerous petitions for the revival of its active powers will be presented, and it is probable the question will be discussed at length. Convocation may *talk* but not *act* without the Queen's license.

An interesting meeting of the Society for the Propagation of the Gospel was held at Leeds on the first of last month. The Bishop of Ripon presided. The Bishops of Western New York and Maryland were present, also the Rev. Dr. Hook and many of the clergy and laity. The Bishop of Ripon delivered an appropriate address on taking the chair. Dr. Hook moved the first resolution, seconded by the Rt. Hon. M. T. Baines, M. P. It declared that the meeting heartily welcomed the American Bishops present, and recognized in their attendance a token of increasing union and co-operation between the two Churches. The Bishop of Western New York moved the second resolution, seconded by John Gott, Esq. It declared "That the rapid spread of the Anglo Saxon race over the world at this time especially, increased by the remarkable emigration to America and our Australian colonies, seems to be an indication of the divine will that the extension of the Christian religion in purity and perfect integrity, is peculiarly committed to this country." The speech of the Bishop was hailed with repeated bursts of applause. The Bishop of Maryland offered the third resolution, seconded by Rev. Thos. Nunns. The resolution was "That the Society being the first missionary institution in the country, and the faithful handmaid of the Church of England, and having been a principal agent in founding the Church in the United States, is entitled to the warmest support of all churchmen. Though suffering under severe illness this devoted Bishop made a brief and fervid address, which was very cordially received. At the conclusion of the meeting a vote of thanks was passed to the Rt. Rev. Chairman.

The Premier Lord Derby has been nominated as Chancellor of the University in place of the late Duke of Wellington. The election was to take place on the 12th inst. Many of the supporters of Mr. Gladstone have come out in his favor, as well as those on the opposite side. We are sorry to see that some London papers of high standing are so blinded by party spirit as to indulge in the most unwarrantable abuse of this eminent statesman. They thus most effectually help on his cause. It is considered almost certain that he will be elected.

The Bishop of Meath, the Rt. Rev. T. Stuart Townsend, is dead. He was one of the latest appointments of the Russell ministry. It is hoped that Archdeacon Stopford will be his successor, though other names are mentioned.

Bishop Gobat, of the English Church at Jerusalem, lately delivered a speech containing the most schismatical and disorganizing statements—avowing his intention of drawing all the proselytes he could from the Creek Church, and expressing the lowest ultra-Protestant sentiments. It is a grief and shame that the Church of Eugland should be thus represented in the Holy City.

Church of the Ascension, South Brooklyn.—We desire to call the attention of our readers, and particularly those of Brooklyn, to an energetic movement of the Church in the extreme southern portion of that city of wondrous growth, and from which we augur much good. The regular religious services have resulted in the formation of the new Church of the Ascension, were commenced on Trinity Sunday last, by the Rev. Wm. O. Lamson, in a large and very eligible hall, on the N. W. corner of Sackett and Court Street, and have been encouragingly sustained from that time to the present. Previous to the last Diocesan Convention, the parish was duly organized, and the Church incorporated under the title which it now bears, and on the assembling of the Convention was admitted into union with that body. We now learn that the location of the new church edifice, which they propose to erect, has been fixed, and that a lot of ground, 75 by 133 feet, has been purchased, on the corner of Smith Street and Tbird Place. The urgent need of more ample church provisions in that quarter of the city has long been felt, and we are glad to see such decided measures adopted for meeting these wants. While we cherish sanguine hopes of the continued prosperity of this new enterprise, let us add that it has far less wealth than energy and warm zeal for the Church of Christ, to sustain and carry it on successfully, and that it is an earnest call for the zealous and efficient support of all churchmen, who have the interest of Christ's kingdom at heart. Especially do we claim for this young church the hearty co-operation of the Church generally in Brooklyn. An appeal to Brooklyn Churchmen for means to work immediately and effectively, is contemplated by our brethren of the Ascension, and we bespeak for it, when it is made, that liberal and encouraging response which will ensure the speedy and successful accomplishment of their timely and zealous purposes. A course of Sundsy Evening Services, in which the Rector will be assisted by the brethren of New York and Brooklyn, has been arranged, and will be opened on Sunday evening after next 31st inst., by the Bishop elect of the Diocese—the Rev. Dr. Wainwright—who will preach the sermon.

New Jersey.—*Episcopal Services.*—On Sunday, 10th October (eighteenth after Trinity), in the House of Prayer, Newark, the Rector, the Rev. Mr. Southard read Morning Prayers, catechized the children, and the Bishop examined them, preached, and confirmed twelve persons, and administered the Holy Communion, the Rev. Mr. Frost reading the Epistle.

In the afternoon, the Bishop re-opened St. Matthew's (German) Church, Newark, which has been greatly improved and beautified. The Rev. Messrs. Frost and Cook (of the Diocese of New York), read Prayers, the minister, the Rev. Mr. Rose, baptized an infant, and preached in German, and the Bishop confirmed four persons. The Rev. Dr. Walton and the Rev. Mr. Henderson were present.

In the evening, in St. John's church, Elizabethtown, the rector, the Rev. Mr. Moore, read prayers, and catechized the children, and the Bishop examined them, preached, and confirmed five persons. The Rev. Mr. Goodwin was present.—*Banner.*

CLERICAL CHANGES.

Rev. Homer Wheeler has resigned the charge of St. John's Church, Bristol, Ind., and removed to La Fayette, Ind., address accordingly.

The Rev. S. R. Gordon has taken charge of St. Thomas Parish, Prince George's County, Md.—Post-office, "Nottingham."

The Rev. David Kerr having accepted an invitation to Trinity Church, Upper Marlborough, Md., requests his letters and papers directed accordingly.

Married.

At the Church of the Annunciation, on Thursday the 7th inst., by the Rev. Amos B. Beach, rector of Christ church, Binghampton, George Shea, Esq., counsellor at law, to Miss Angelica B. Smith, daughter of Floyd Smith, Esq., all of this city.

Died.

Departed this life in De Sota Parish, La., and in communion with the Church Catholic on the 27th of September, Maria Marshall, daughter of Wm. B. and Martha S. Means.

Notices.

Bishop Upfold will officiate at his old parish of St. Luke's Church in this city on Sunday morning, 24th inst., and also in the evening at 7½ o'clock.

DIOCESE OF NEW JERSEY.

The undersigned earnestly desires the fullest attendance of the Clergy and Laity of his Diocese, at the Special Convention, to be held in Trinity Church, Newark, on Wednesday, 27th October, at 10 o'clock, A. M.

Geo. W. Doane,
Bishop of New Jersey.

Riverside, 15th October, 1852.

ST. PAUL'S CHAPEL AND ST. JOHN'S CHAPEL.

On Sunday morning, collections will be made in each of the above-named chapels, for the benefit of the *New York Bible and Common Prayer Book Society*, an appeal to the liberality of Churchmen to aid the Society in extending the gratuitous distribution of those most important books, the Bible and its valuable commentary the Book of Common Prayer to all that require them, and to every where that they are needed.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 7½ P. M. tf

Zion Church, Mott Street, New York, being offered for sale, we the undersigned, Rectors and Ministers of Churches in the cities of New York and Brooklyn, believing that there is no portion of the city of New York where a Church and the labors of a faithful ministry are so much needed, invite so many of the clergy and laity of those two cities as may take an interest in the matter, to meet on Friday, the 29th of October, inst., at 12 o'clock, at noon, in the Sunday School Room in the rear of St. John's Chapel, New York, for the purpose of considering what measures can be taken to procure the present Zion Church edifice as a centre for missionary work in that part of the city.

Joseph H. Price,
Lot Jones,
James Millett,
Henry Dana Ward,
G. H. Houghton,
G. T. Bedell,
E. H. Canfield,
Stephen H. Tyng,
Jesse Pound,
D. V. M. Johnson,
J. W. Diller,
S. H. Weston,
R. M. Abercrombie,
Francis Vinton,
I. Pardee,
J. H. Hobart,
George B. Draper,
W. A. Muhlenberg,
Alexander S. Leonard,
Cornelius R. Duffie,
J. J. Elmendorf,
Ed. Y. Higbee,
S. Cooke,
P. S. Chauncey,
William E. Eigenbrodt,
Theo. A. Eaton,
C. Clapp,
Francis L. Hawks,
Willliam J. Frost,
John H. Hanson,
A. Bloomer Hart,
Jonathan M. Wainwright,
Thomas House Taylor,
Henry Anthon,
Benj'n I. Haight,
George L. Neide,
W. Morris,
Edwin Harwood,
Isaac H. Tuttle,
Charles Seymour,
J. F. Schroeder,
Thomas McC. Peters.

Oct16-2t

Acknowledgments.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

Corrected from last week.

The Treasurer acknowledges the receipt of the following ontributions to the fund of the Institution:

Rev J R Keech, rec of Christ ch, Harford co, Md a coll 4 32; from a member 68c—5. Rt Rev Dr Potter—proportion of a legacy of 2000, left to him in trust for various ch Institutions, by Mrs Susan B Brown, a com of Christ ch, deceased 200; a parishioner of Trinity, New Rochelle, a thank offg for the happy issue of the late session of the Diocesan Convention, and to constitute the rec of the said ch, the Rev R N Morgan, DD, and honorary manager of the G P E S S Union 50. Coll in Trinity ch, Newark, Rev M H Henderson, rector, after a sermon by the Rev J A Spencer, 27 05. Total, $282 05.

JOHN W. MITCHELL,
Treasurer.

Oct 18, 1852.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 29 inst.

A lady of St John's Chapel, don 5; Rev Charles C Adams, Key West, don 4 50; Rev Joseph J Ridley, Oxford, N C, don, 2; Miss Catharine Van Wagehen 1; Miss M A Van Wagenen 1; Wm H Hobart, M D 1; subs: 3.—The Protestant Episcopal Tract Society of St James, Skanateles 5; Zion, Avon 3; Trinity, Utica 7 60; Zion, Palmyra, 7. By W V J Mercer. Esq, Treasurer, Diocese of Western New York 22 60:—37 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct 20, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 12th inst.

St Johns, Buffalo 20; Christ, Shelburne, 3 54; Zion, Rome 7 50; St Johns, Canandaigua 14; Trinity, Watertown 9; Christ, Oragge 12; St James, Syracuse 2; St Michaels, Genessee 7 30; Grace, Utica 25 33; Zion, Greene 6; Trinity, Utica 11 26; St Peters, Auburn 8 62; Grace, Lockport 11; Zion, Palmyra 7 50; Church of the Evangelists, Oswego 6; St John's, Ithaca 10; parishes of Theresa and Redwood 4; Zion McLean 1; St Johns, Skanateles 7 24; St Paul's, Syracut 15 34; Calvary, Utica 1; St Lukes, Harpersville 3 25; Trinity, Camden 1 87; Trinity, Constantia 2 81; St James, Pulaske 1 55; St Peters, Oriskany 1 71; Gethsemane, Hampton 2 50; St Peters, Bainbridge 4 62; Christ, Guilford 3 60; St Pauls, Lewiston 2 50; St Johns, Mount Morris 12; St Thomas, Hamilton 2 50; St Peters, Danville 6 50; Trinity, Geneva 22 65. By Wm V J Merces, Esq, Treasurer of the Diocese of Western New York, $257 59. Some of the ladies of St Pauls, Oxford, Chenango County, to constitute their patron the Rev S H Cox a life member 25; Miss A B Van Wagenen, Miss Catharine Van Wagenen, Miss M W Van Wagenen, of Oxford, annual subs of $3 each 9; Trinity, Rev E Y Higbee, [illegible] 16; Wm H Hobart, M D, ann 2; St Johns, Waterbury, Ct, Rev J L Clark, 20:—367 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct 19, 1852. 20 John street.

Advertisements.

CHURCH DAMASK AND CARPETING.

DOREMUS & NIXON

INTEND always to have on sale a choice assortment of Damask and Moreen, for Cushions.

Mohair Plush, and *Silk Velvet*, } for Pulpet Cushions.
Carpeting of every description.
Cocoa Matting and Mats, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
oct16-1yr No 21 Park Place, and 18 Murray st.

The Church School Choir meet in the School Room, 100 West 18th street, every Saturday morning at 11¼, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.

JAMES A. JOHFSON, Chorister.
R. BOND, Artist.
oct23-3m

RIVER JORDAN WATER.

CONTAINING about two barrels. This rare article was obtained by Capt. Robert Hutchinson, when master of Bark Cornelia, on his voyage to Beirut in Syria, in the year 1851.

The above article is for sale at No. 7 Eldridge street. Farther information can be given, when required.

MONTVUE INSTITUTE.
Boarding School for Boys.
Rev. R. H. Bourne, Principal.

This School is pleasantly situated on Long Island Sound, about one mile from the village of new Rochelle, and within an hour's ride from the city of New York, by the New Haven Railroad. The Winter Term will commence on the 1st of November, and continue five months. The number of pupils will be limited to twenty. Charge for the term $100, payable one half in advance. Circulars may be obtained of Stanford and Swords, 137 Broadway, and A. D. F. Randolph, 683 Broadway.
oct23-3t

LITTELL'S LIVING AGE, No. 441, 12½ cents.

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1 Mary Queen of Scots, *Christian Remembrancer.*
2. The Posthumous Portrait, *Chambers' Journal.*
3 A Glimpse of Mauritius, *United Service Magazine.*
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5 Praed's Poems, *Atheneum.*
6 Changes in the Course of Trade, *Boston Journal.*
7 The United States and the Fisheries, *Tait's Magazine.*
8 Snow Storm in Sahara, *Chambers' Journal.*

With poetry and short articles:

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

ST. MARY'S HALL, BURLINGTON, N. J.

The Thirty-Second term of this Institution will open on Monday, November 1, 1852. As many new pupils are ready engaged, early application is requested, either to the Rt. Rev. Geo. W. Doane, Rector, or to Rev. R. I Germain, Principal. oct16-2m

BURLINGTON COLLEGE.

THE Twelfth term of this Institution will open on Monday, November 1, 1852. Early application is requested to the Rt. Rev. G. W. Doane, President, oct16-2m

A pleasant front room, with a small room attached to rent, with board, at No. 207 West 20th st. between 8th and 9th Avenues. References given and required. oct15-3t§

Poetry.

From the Scottish Ecclesiastical Journal.

The Bed of Rest.

There is on earth one special, sacred shrine,
With human love's best offerings ever crown'd;
One spot whereon the constant sunbeams shine,
Of peace and hope, though all be dark around.

Bold voices may be rife, and lawless feet,
The heavens to mantling clouds may yield their face,
This shrine is safe from sound or step unmeet,
No cloud can from *this spot* the sunbeams chase.

What is this favor'd mark?—a home of peace,
Where youth expands in innocence and love?
All fair is this, but love may chill or cease,
And innocence a blighted flower may prove!

Or is it manhood's course, well aim'd and pure,
Shaped by high impulse and serene endeavor?
Ah, who that stands may fall not?—who is sure,
Until the battle hour is passed for ever?

Holy and dear the temples where we met,
But does no evil e'er find entrance there?
Alas! too oft those mournful walls repeat
The idle echoes of a heartless prayer!

Not home or church, pure youth, or upright prime,
Or saintly age, are safe from shade or fall;
All these confess the laws of earth and time,
Change, failure, blemish, loss may pass o'er all.

This is earth's law; then seek we on
A spot untouch'd by evil or by gloom?
Yes, one such spot she boasts of perfect rest,
Beauty and holiness—a Christian's tomb.

Here Peace unvext takes up her dwelling, here
Set Hope and Memory, through the quiet days
Taking and weaving wreaths, and find new cheer
While in each other's gentle eyes they gaze.

From hence does pining sorrow hold aloof,
Or coming, self-forgetful, learns to smile;
Here is long rest, and ease without reproof,
Honor, which after-fault shall ne'er defile.

Mute is detraction in this charmed air,
Envy far off, love ever paces round,
Heedful that tender words and quiet prayer
Alone should murmur o'er the happy ground.

Who calls thee gloomy?—sacred bed of rest,
Where Life, and Love, and Power their couch have made;
Soft is the pillow which a Saviour press'd;
His blessing lingers in the holy shade.

Selected Matter

From the British Canadian.

Mr. Hincks and his Resolutions.—What are they worth?

Well—the Hon. Francis Hincks and his resolutions of defiance to England have occupied the House for several nights, and have been carried by a vote of 54 to 22, the Upper Canadian majority being against the Ministry upon the principle involved. But the resolutions have been carried, and now comes the question, are the "pharisaical brawlers" one whit nearer the secularization of the Reserves thereby?

The question which Mr. Hinck's resolutions answered was not—shall the Reserves be or be not secularized; but, ought or ought not the Canadian Parliament have the power of legislating on a subject of a purely local nature.

That there is a large majority in the House and in the country, including, we might almost say, the whole Conservative body, who will affirm the principle, that Canada is perfectly able, and ought to legislate upon all local matters, is an unquestionable fact, and a principle for which we shall ever contend; but when Canada found that her own legislatures—nay, even her own House of Assembly—could not agree upon a settlement of the question likely to be satisfactory or final, she invited the English Parliament to legislate upon the subject. In furtherance of this desire, in the Session of 1837–8, a Bill was introduced to re-invest the lands in the Crown for denominational purposes, which was read a second time, passed through Committee, and the report received by a majority of 29 to 12: but that the country might fully understand what it was about, it was not carried further that Session. In the ensuing one the question was again introduced, and a Bill passed both Houses of the Upper Canadian Parliament, appropriating the Reserves to religious purposes, and *transferring their appropriation from the Canadian to the Imperial Parliament.* This Bill did not meet the wishes of the Home Government, and in the despatch of Lord J. Russell, dated September 7th, 1849, thereon, he says, "I cannot admit that there exists in this country greater facilities than in Upper Canada for the adjustment of this controversy; on the contrary, the Provincial Legislature will bring to the decision of it an extent of accurate information as to the wants and general opinions of society in that country, in which Parliament is unavoidably deficient." Subsequently, however, and contemporaneously with the Act of Union, and as a stop to the *final* settlement of the question, a similar Act was again passed, and England ultimately became the arbitrator between the conflicting parties in Canada. Her award was the Act of 1840, which was intended to be a final settlement of the question.

The Canadian Parliament having thus voluntarily transferred to the Imperial Parliament the power to legislate upon the question, and the Imperial Parliament having legislated upon it as requested, and in a manner acceptable to the majority of the people of Canada, it needs the brazen effrontery of Mr. Hincks for any member of the Canadian Parliament to assert, as he does, that the Imperial Parliament "not only wish to take from the people of Canada the right of settling this great question, which is peculiarly Canadian in its character, but they wish to take out of the hands of the people of this Province the right to say in what mode that legislation shall be carried out;" and that such being the case, "as a matter of conscience, he would be bound to resist the details of the measure, and as he had strong feelings with regard to the rights of Colonies to legislate for themselves on local questions, he would go most cordially with the majority of the House on the question, without any reference as to the particular manner in which they would deal with it. The first question is a great constitutional one—the other a mere matter of secondary importance."

It will thus be seen that instead of the Imperial Parliament having sought, or even desired to deprive us of the right to legislate upon local matters, it sent those local matters back to us to treat in our way; but, having at our repeated request legislated for us, they desire to sustain that legislation and make it satisfactory. What then is there to justify, or even excuse, Mr. Hincks' indignant and traitorous defiance, his threat of collision with England? Nothing whatever. It originates solely in the anti-British feeling which has long rankled in his heart—that panting for Annexation which he will never see; but which, if he did, would be the extinguisher placed upon his own political existence. His whole career of bravado; his insolent letters to Mr Trevelyan on the Currency Bill of last year; his more insolent letter to Sir John Pakington in the month of May last, and his rebellious resolutions of the present day, are intended to pander to the worst feelings of the lowest democrats, and prop up by their aid his own declining political power. A collision with England! with Francis Hincks, John Rolph, and Lyon Mackenzie as the leaders of the men in Buckram who would follow! Why, it is the "Bull and the Frog"—they measure their strength with England! Why the very look of a British Canadian heart would make them run in 1852 just as they did in 1837.

If they really wish a trial of their strength they need not defy distant England; they may come nearer their match at home. Let them but raise the standard of revolt, and proclaim Annexation as the impress on their banner, and the will find loyal hearts and true more than sufficient to crush them, even if they received ten times more support from the people of Canada than they do.

As to the effect of the resolutions otherwise, they leave the Reserves question just where they found it; but the debate has done one good—that it gave to the Conservative members an opportunity to wring from the Government a declaration of how they would legislate upon the Reserves if they had the power. This they, and particularly Mr. Morin, had previously evaded; but now we know that the Clear Grits of Upper Canada, aided by Mr. Morin, Mr. Papineau, and a few more French Canadian members, would rob the people of Upper Canada of the State aid for religious instruction now available to all denominations, and bring back the fast vanishing spiritual darkness which so long prevailed. But this shall not be. Mr. Hincks says that if the Canadian Parliament had the power of legislation upon the subject, he had no fear as to the result; *neither have we*, and with a majority, though small at present, of Upper Canada members for their maintenance to religious uses, we have no doubt that among the representatives of the Lower Province, a majority will also be found to sustain a good principle, to condemn a bad one, and also to maintain the principle of that settlement of 1840, which England made *at our own request*.

From the English Churchman.

Reformation in the West of Ireland.

Concluded.

On Friday, the 13th August, the Bishop inspected the building of a new school-house at Barratrough, which had proceeded so far that his Lordship placed the key-stone of the arch of the window in the gable end. The school-house, when finished, will be licensed for Divine Worship, and is capable of containing 300 persons. It is built by contributions collected by two English Clergymen, as a token of their approval of the progress made by the convert children of this locality.

On Saturday, the 14th August, a confirmation was held in the school-room at Clifden (the Church having been pulled down in order to erect a larger). The number of persons confirmed here was fifty. They were all converts, and belonged to Clifden, Barratrough, Callyconree, and Moyrus.

On Sunday, the 15th August, the Bishop attended Divine service at Sellerna, and confirmed forty-six persons. All of these were converts, and were from Sellerna, Claddagduff, and Omey.

A contract has been arranged for a new Church at Sellerna, to be immediately commenced, which will contain sittings for 600 persons.

Upon this occasion the sacrament of the Lord's Supper was administered. Nineteen of the newly-confirmed were admitted to Communion. The whole number of the communicants was 109 (of whom seventeen were clergy), but so many strangers were present that the school-room was entirely filled, and only 30 of the converts who had previously been Communicants, were able to come to the Lord's Table. A very large proportion of the ordinary congregation, and all the children, were forced to remain outside.

On Monday, the 16th of August, the Bishop went to Ballyconree, and inspected the Connemara Orphan's Nursery, where seventy-eight orphans are brought up, and of which his Lordship is patron.

On the same day he visited the new school-house at Ballyconree, now completed and licensed for Divine Worship, for which it is capable of holding 400 persons.

On the same day the Bishop returned to Clifden, and laid the first stone of the new Parish Church. The former Church, which had sittings for only 120 persons, being far too small for the congregations under present circumstances, has been pulled down, as it was not capable of enlargement, and the new Church now begun is to afford room for 600 persons. Later in the day the Bishop held an inspection of Irish teachers, and a Visitation of the Missionary agents.

On Tuesday, the 17th of August, the Bishop proceeded to Derrygimla, in Errismore, and opened the new school-room there, which is licensed for Divine Worship, and is capable of accommodating 500 persons. In this large school-room he confirmed fifty-one persons. The catechumens were all converts, and were from the following stations:—Derrygimla, Errislanon, Ballinaboy, Aillebrack, and Duholla.

It has been arranged that a new Church shall be immediately commenced at Errislanon in this district, which is to contain sittings for 300 persons.

On the same day, the first stone was laid of a new school-house to be built at Barnilbia in the Sellerna district, which will be afterwards licensed for Divine Worship, and will contain 300 persons.

On Wednesday, the 18th of August, the Bishop inspected the new schoolhouse at Glergola in the Oughterard district, the building of which is nearly completed. A license for Divine Worship may be granted for the school-house at a subsequent period. It is capable of containing 400 worshippers.

On the same day the Bishop proceeded to Oughterard. Here he attended Divine Service in the newly-enlarged Parish Church. In its former state it contained sittings for 110. A very large addition has been made, at the cost of £1,000 (£700 of which has been given by a single benevolent individual, and £800 by the Ecclesiastical Commissioners). It will now contain 600 persons.

Upon the occasion of opening the Church thus renewed, the Bishop held a Confirmation in it, and seventy-one persons were confirmed, sixty-three of whom were converts, and eight original Protestants. The converts came from Oughterard, Glan, Castelkerke, and Ross.

Upon the same day the Bishop inspected the new Mission school-house in Oughterard of two stories (for boys and girls), which is now fitting up, and will be completed in a very short time.

On Thursday, the 19th of August, the Bishop proceeded up Lough Corrib to the district of Castelkerke. A portion of land on the southern side of the lake, in the Parish of Kilcommin, has been purchased by the generosity of one Irish gentleman, and a sum of money has been devoted by two others with equal liberality to the building of a school-house at this place, called Cappanalaura. Here the Bishop laid the first stone of the new schoolhouse, which is to be licensed for Divine Worship, and will afford room for 400 persons.

On the same day the Bishop held a visitation of the Missionary Agents in the school-house at Glan.

On Friday, the 20th August, the Bishop proceeded to Spiddal, and consecrated the new Church there, which is to be the Parish Church of the Parish of Killanin, recently separated from the Union of parishes, called the Union of Ballynakill. This Church affords accommodation for 160 persons.

Immediately after the consecration, 140 persons were confirmed, twenty-three being original Protestants, and 117 converts. They came from Spiddal, Inverin, Casla, and Lettermore.

On Saturday, the 21st August, the Bishop held a Confirmation in the Collegiate Church of St. Nicholas, Galway. One hundred and four persons were confirmed, of whom eighty were original Protestants, and twenty-four were converts.

The Bishop closed this tour by holding a general Ordination in the Cathedral Church at Tuam, at which fifteen persons were ordained,—six to the Priesthood, and nine to be Deacons. Of these, six were by Letters Dimissory from other Dioceses. Amongst the remaining ten, four were ordained as Missionaries to the Roman Catholics.

The result with reference to the third head is as follows:

In the districts in connexion with the Society for Irish Church Missions, 740 persons were confirmed, 205 original Protestants, and 535 converts from Romanism. These latter came from twenty-seven stations to ten different places where the Confirmations were held.

The number of converts confirmed in this district in September, 1851, was 712, and in October, 1849, there was 401, and 300 in Achill, which, together with the present number, makes 1949 in three years

Three new Churches were consecrated, and one newly-enlarged Church was opened, affording sittings for 1,060 persons.

First stones were laid of three new Churches, which will afford accommodation for 1,600 persons.

Two new Churches were contracted for, to be immediately commenced, which will afford accommodation for 900 persons.

Thus, eight new Churches, and one greatly enlarged, are provided, affording accommodation for 4,060 persons.

Besides these, two new school-houses were opened as licensed houses of worship, calculated to accommodate 900 persons. Two more were found to be nearly finished for the same purpose, adding accommodation for 900 persons—together 1,600 persons; and two more commenced, which will eventually provide for 700 more. In all 4,300 persons.

These six licensed houses, added to the sittings in new Churches, make the total accommodation provided amount to 6,360 persons.

The general total of the result of the whole tour, comprising all the three heads, is as follows:

In all 1,924 persons were confirmed, being 459 original Protestants, and 837 converts.

These converts, added to the numbers previously confirmed upon the two occasions within the last three years, make 2,411 converts confirmed.

Three new Churches have been consecrated, and one enlarged. Five new Churches are in process of completion. The first stones were laid of three more, and two more were contracted for, making in all fourteen new Churches, which will afford sittings for 5,210 persons.

Six new licensed houses for Divine Worship have been provided, accommodating 2,300 worshippers, which, added to the former numbers, will afford 7,510 persons.

Besides this accommodation, afforded in twenty localities where none existed before, there are five other places in West Galway, not included in the above tour, in each of which there is a school-room where Divine Service is performed on the Lord's Day, and in which accommodation is provided for 1,350 worshippers. This number, added to the 7,510 already stated, makes a total of 3,860 sittings, newly provided.

By order of the Bishop of Tuam,
B. J. Clarke, Secretary and Deputy Registrar.
Tuam, August 29, 1852.

True Catholicity.—True Catholicity, let us remember, is not a thing merely of *space*, but it is also a thing of *time*; and it is a thing not only of time *present*, but of time *past*. Therefore if *we* profess the *Catholic Faith* pure and undefiled, if we have the true Canon of Holy Scripture in our hands, if we participate in the Holy Sacraments instituted by Christ, and fully and freely administered, if we hold fast the Creeds of the Primitive Church Universal, then we are truly Catholic, for then we communicate with the countless generations that are *past*; we have spiritual fellowship with the innumerable multitude and blessed company of all faithful people in all past ages of the world, who have fallen *asleep* in Jesus, and have departed this life in His true faith and fear; we communicate with Saints, Martyrs, and Confessors, with Apostles and Evangelists, and with Jesus Christ Himself. Of all Catholic things, the most Catholic is Truth. *If ye abide in the Truth*, says St. John, *ye have fellowship one with another*. If we hold fast the *Truth*, we communicate with Christ, who is the Way, the Truth, and the *Life*. We abide in His plentitude; we dwell in the fullness of Him *Who filleth all in all*; and as long as we hold what is true, no one *can pluck us out of His hand*.

Let, then, Rome, if she will, boast the thousands and hundreds of thousands in her communion. As far as those thousands still hold what is *true*, they hold what belongs to Christ, Who is the Truth. And, therefore, whether they will communicate with us or no, so far, holding the truth, *we* communicate with them. The thousands of Rome are our thousands, as far as they belong to Christ; as far as she is still Catholic, her Catholicity is ours; and she only ceases to be ours, when she ceases to belong to Christ.

But, so far from conceding to her the genuine characteristics of true and complete Catholicity, we must remind her, that by her teaching of *new* doctrines, as necessary to salvation, and by her marring of the Sacraments of Christ, she cuts herself off so far from communion with the true Catholic Church, and with the Head of the Church, Christ; she does in fact excommunicate herself, and reduce herself to a *sect of yesterday*, diffused, it may be widely at this time, but alien from the faith of Him Who is the *Same, yesterday, to-day, and for ever*.

We must also here add, that the same Scriptures which teach us that, in God's desire the Church of Christ is Catholic—that is, universal in place and time, have warned us also, that, in consequence of the fraud and malice of the Tempter, and man's depravity, we who live in the latter days were to expect to see *a Great Falling away* from the Faith. *Some*, we read, *shall depart from the Faith*. The last day shall not arrive, said St. Paul, *except there come the falling away first*. Therefore we say,—A Church which is widely extended, as doubtless the Church of Rome is, and which also, while it retains much that is old and true, teaches *new* doctrines unknown to the Apostles and to the Apostolic Churches of Christ for many centuries, and which excommunicates all who will not receive those new doctrines, (as the Church of Rome does) realizes exactly—by her extent on the one side, and by her degeneracy on the other—the great Falling away from the Faith, which Scripture led us to expect. An appearance of Catholicity of *Space*, without true Catholicity of *Time*, resembles the great Falling away predicted in Scripture; and such, I fear, we must add is the Catholicity of the Church of Rome.—[*Wordsworth's Jubilee Sermon.*

PRIVATE LATIN SCHOOL, near Harvard University, Cambridge, Mass.

The undersigned continues to receive private pupils to fit for any standing in the University. Acting in every instance under the advice of the various members of the College Faculty, he spares no pains to ensure to his scholars a complete and thorough preparation.

Reference, by permission, to Hon. Jared Sparks, President of Harvard University, Prof. C. C. Felton, Prof. Geo. M. Lane, and Rev N. Hoppin, Cambridge.

Applications may be made, by letter or otherwise, to Rev M. B. Chase, Chaplain U. S. Navy, Brooklyn, N. Y., or to the undersigned, at his rooms, Read's Building, Harvard Square, Cambridge.

Oct 6-6t eow$ REGINALD HEBER CHASE.

A LADY who is competent to teach Music, French, and the usual English branches, wishes to make a new engagement in a family, has no objection to go south. Satisfactory references. Address E. O. H., care of R. G. Smith, Esq., Tompkinsville, Staten Island, New York. oct16-2t$

TEACHER.

A Young Lady well qualified to give instruction in French, Italian, Latin, and all the branches of a good English Education, with Drawing, wishes an engagement in a private family. Best references given.—Address I. M., pre-paid, P. O., Philadelphia.

Oct16-3t$

A Student in the General Theological Seminary, who has resided four years in Europe, during three of which he was connected with the universities of Halle, Munich, and Heidelberg in Germany, and who is thoroughly acquainted with the German, French, and Italian languages and literatures, is desirous of giving instruction to a few pupils in the rudiments of these languages, or of reading with such as may desire it, the classic authors in the same. For further information, address the Rev. Prof. Johnson, D D, Dean of the Faculty, at the Theological Seminary, Chelsea Square. oct16-tf

HANNAH MORE ACADEMY,

SITUATED one mile from Reisterstown, Baltimore County, Maryland, fifteen miles from Baltimore, on the Baltimore and Reisterstown Turnpike Road.

This Institution will be re-opened for the Education of Young Ladies, on the first Monday in November, the winter session, and the first Monday in May, the summer, under the supervision of Mrs. Lyon, assisted by competent Teachers, whose constant aim will be to make it worthy the patronage of all who may wish to commit their daughters to her care.

The religious training of the pupils will be strictly in accordance with the discipline of the Protestant Episcopal Church. Services as directed by the Prayer Book will be held regularly at the Academy by the Chaplain.

The course of instruction will embrace all the higher and lower English studies, together with the French and Latin Languages.

The situation combines all that could render a Boarding School pleasant, being one of the most healthy in the country, and at a convenient distance from the City of Baltimore, stages and omnibusses passing every day.

TERMS.

Board, English Branches, Fuel, Lights, Washing and Bedding, per session of five months,	$75 00
Music, including use of Piano, per five months,	22 50
Drawing and Painting, per quarter,	5 00
French or Latin, per quarter,	5 00

Stationery will be charged at booksellers' prices.

Young Ladies from a distance, can be accommodated with board during vacations, of which there will be two in the year—the months of April and October.

Board, Tuition, &c., one-half in advance.

Communications addressed to Mrs. Lyon, Reisterstown, Md.

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James M. Campbell, Esq., Baltimore, Md.
Thos. Van Bibber, Esq., Westminster.
Wm. P. Maulsby, Esq., Baltimore.
Rev. Dr. Thomas Atkinson, Baltimore, Md.
Dr. Chew Van Bibber, Baltimore, Md.

REFERENCES.

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Henry T. Duncan, Esq., Lexington, Ky.
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Rev. J. J. Nicholson, Waterford, N. Y.
Rev. James Moore, Princess Anne, Md.
Rev. W. H. M'Guffy, Virginia.
Rev. G. F. Worthington, Washington, D. C.
Rev. Wm. Armstrong, Wheeling, Va.
Rev. J. A. Shepherd, Scuppernong, N. C.
James Dunlop, Esq., Pittsburg, Pa.
John Frost, A. M., Philadelphia.
Nathaniel Duke, Esq., Calvert Co., Md.
Sep 30-7t

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13-tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to - - - - -	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	5 8,815 26

MORRIS FRANKLIN, President
Isaac C. Kendall, Vice President.
Pliny Freeman, Actuary.
New York, August 15, 1852. tf

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance,

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

Terms—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared no pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL-PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.

When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.

Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

GRAVES IN PUBLIC PLATS,
(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)

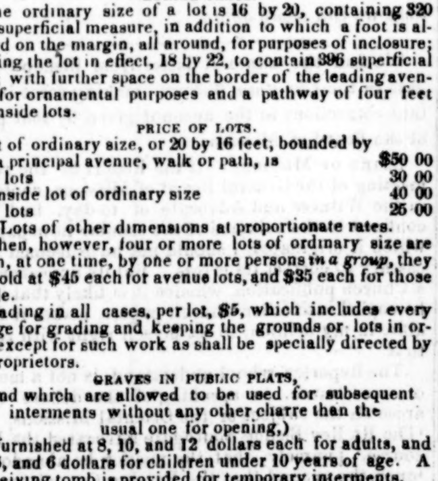
Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.

☞ Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

OFFICERS.

Noah Waterbury, Esq., *President.*
Rev. Sam'l M. Haskins, *Vice-President.*
James Maurice, Esq., *Treasurer.*
David Longworth, *Secretary and General Agent.*
July 31st–3m.

SOMETHING FOR THE YOUNG.



The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

COLLEGE OF ST. JAMES, Washington Co., Maryland.

Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.

The Grammar School resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225.

For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-3m

CHURCH SCHOOL,

For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation, Holy Apostles,
St. Peter's, Holy Communion,
Holy Evangelist, St. Thomas,
St. Luke's, Calvary, N. Y.;
Calvary, Brooklyn; Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11–3m

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road, from New York city. The Winter Session of this school will commence on the 1st day of November, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange, N. J.

Oct. 1-5t REV. S. S. STOCKING, M. A., Rector.

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.

Rt. Rev. T. C. Brownell, D. D. LL. D
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11–6m

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD,

LAYMEN.

Wm H Aspinwall, Esq, John J Boyd, Esq
Messrs D Appleton & Co, R C Wetmore.
Sept 25–6m$

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10 jy24–tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.

mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9–tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A.M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct 4, 1851 —tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20–tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th–tf

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - - -		37,500 00	$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - -	$103,300 00		
Paid for purchased policies - - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees - - - - - -	2,188 12	$181,978 69	$344,700 81
Balance - - - - -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician:
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer:
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio;
Officers for 1852–3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees:
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F. A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the op-